ABERDEEN

ITS TRADITIONS AND HISTORY


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ABERDEEN


Inverness View of Castle Street
1812

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ITS TRADITIONS AND HISTORY

WITH NOTICES OF

SOME EMINENT ABERDONIANS

BY

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PREFACE.

THE present volume is to be regarded as presenting the history of Aberdeen in a fresh light rather than as adding materially to the knowledge of local events that may be gathered from narratives that have long existed.

The subject is one that has engaged the attention of various writers, who have published the results of their researches. The more important of these publications are:—Thom's "History of Aberdeen," 2 vols., 1811; Kennedy's "Annals of Aberdeen," 2 vols., 1818; Wilson's "Historical Account of Aberdeen," 1822; and "The Book of Bon-Accord," by Dr. Joseph Robertson,' 1839. While every one of these books has contributed more or less to our knowledge of the past, the admirable work by Kennedy, containing, as it does, an exhaustive account of the city up to the date of publication in 1818, is beyond all doubt the most valuable. But it is in two large quarto volumes, and could never, except in an abridged form, be popular in the sense of being in the hands of the people generally. The "Book of Bon-Accord," although incomplete, is also a work of great excellence, like everything from the pen of Dr. Joseph Robertson. The others are of a less important character; besides

which, the whole of the publications mentioned have long since been out of print.

It will thus be seen that no book has been published for more than half a century purporting to deal with the history of Aberdeen as a whole, and that the books published before then, besides being of old date, have become scarce, and almost unattainable. The consequence is that, even in this reading age, when information of all kinds is so widely disseminated, there is good reason to think that the earlier history of Aberdeen is practically unknown to the great majority of the citizens—a circumstance due, no doubt, to the fact that no handy and moderately-priced book, dealing with the subject in anything like a complete form, is of easy access.

It was the belief that such a book was really wanted that suggested the publication of this volume, giving, in reasonably small compass for so wide a subject, and as far as possible in chronological order, an outline of the leading events in the history of Aberdeen from the earliest times down to the present day.

The subject is one that must always have a peculiar interest for Aberdonians, whether at home or abroad, and what the author has aimed at has been to make the book such that after perusing it the reader should lay it down with something like a just and adequate conception of the history and progress of the city. Whether he has succeeded in this must be left to the judgment of those into whose hands the book may fall.

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ALTHOUGH the earliest settlement of Aberdeen as a hamlet or township is shrouded in the mists of antiquity, we can, from the materials at our disposal, aided by some small measure of imagination, form a tolerably correct idea of the topography of the site on which the town came to be built, and the natural advantages which, doubtless, led to its being fixed upon as a suitable location for a settled community.

The primeval aspect of the ground on which the city and its suburbs have risen up may be outlined thus:—

Bounded on the EAST by the sea, and surrounded on every other side with ground rising to a higher level, the lower parts of what came to be the old centre of the town, must, from the natural drainage of the higher districts beyond, have been swampy and insalubrious. In ancient times the sea came much further inland

than it does now, for in the level ground between the present beach and the higher line of the Gallowgate, beds of shell and other marine deposits are met with, showing that, at some remote period, this ground had been covered by the ocean, and that the tide had ebbed and flowed over it. Extensive alterations recently made upon Justice Street have shewn that even the higher ground near the east end of Castle Street had, at one time, been an old sea-beach.

Up to a time comparatively recent, the river Don took a southerly direction a little below where the modern Bridge of Don now stands, and, making its way through the Old Town Links till it reached the south end of the Broad Hill, it shortly thereafter made a sharp turn to the east and entered the ocean, having a considerable portion of the sandy hills between its left bank and the sea. At or near the point where it turned to the eastward there were mussel beds, which at one time were a source of some profit to the town. These beds or "scaups" are described in the Council Register of the burgh, in 1521, as "at the north watter besyd the Cunnigar hillis." At a period still more remote, but long after the present coast line had been established, there is reason to think that the main channel of the Don, instead of turning off to the east near the Broad Hill, continued its course still further southward along the Links, till it formed a junction with the estuary of the Dee, and thus both rivers united in one efflux into the sea.

On the SOUTH, the estuary or firth of the Dee extended as far westward as the Craiglug. It is by the alluvial matter brought down from the uplands by the Dee and Don, meeting the sands of the ocean cast inshore by the force of easterly winds, that the lands

at Footdee, the Shorelands, and the Inches have been raised above the sea level, so that they were convertible into stretches of dry ground.

To the WEST the high ground, now known as the Ferryhill district, was covered with wood, but in the hollow ground, extending from where Dee Village now is as far westward as Union Glen, there was a picturesque sheet of water called the Loch of Dee, in which sea-birds and other wild fowl disported. This loch was fed at its western extremity by the same water-course that still flows through the hollow ground just described, now called the Ferryhill Burn. The water issuing from this loch, before entering the Dee, meandered hither and thither over the ground now occupied by the railway, converting the whole stretch of land there into a treacherous quagmire.

To the NORTH-WEST, the extensive districts of Gilcomstone, Stocket, and Foresterhill were covered with oak and pine, with a rank and tangled undergrowth of smaller wood, among which, in primeval times, the wild boar and the wolf had their lairs, while open glades gave shelter and pasture to herds of deer and wild cattle. But even then there must have been a romantic beauty in the ravine through which the Denburn passed, overhung, as we may suppose it to have been, with stately trees, and the lower banks covered with purple heath and yellow broom like many a Scottish glen of the present day, far removed as yet from the busy haunts of men. The forest of Stocket extended well to the southward, coming down almost to the north bank of the Dee, covering in this way a great part of the ground on which the town now stands. That this was so is confirmed by the fact that trunks of fallen oaks and deep strata of

peat have not unfrequently been come upon when excavating the foundations for buildings in different parts of the city.

To the NORTH, about Broadford, the level land was an extensive morass covered with furze and lichen, while the western base of the ground rising to the Gallowgate, where we have the modern Loch Street, formed the eastern boundary of a large loch, the banks of which were fringed with saughs and other trees that delight in moisture. This loch was a natural basin, into which flowed the drainage of the higher ground to the north about Foresterhill and Hilton, and it probably spread itself over the greater part of the level ground between Loch Street and Woolmanhill, which, though now covered with streets and houses, is still known as the Lochlands.

From amidst these swampy and uninviting hollows let us now imagine three or four low hills rising up, not very abruptly, but rather in gently swelling undulations, covered probably with wind-tossed trees and a rank under-growth. The picture will then be about complete, and it certainly becomes more inviting. When in more modern times a small town came to be built near the Green, the eminence rising up behind it got the name of St. Katharine's Hill, which, by the formation of Union Street, has now disappeared. The twin hills to the eastward of this point are the Castlehill and Heading Hill of to-day. On the former stands the military barracks, and on the latter the barrack hospital and other buildings. Another ridge which rose gradually in a northerly direction is now the line of the Gallowgate, culminating in the Porthill at Seamount Place. The Schoolhill, or Woolmanhill, is not so much of an

eminence, but, when the ground was in its primitive state, its elevation above the lower levels would have been more noticeable than it is now.

Such, generally stated, was the appearance and "lie" of the ground whereon the Town of Aberdeen has been built, at the time before written history comes in to furnish us with more trustworthy information. And even after reliable history comes to our aid, we find that the outstanding features of the picture change but very slowly.

Not very much is known that amounts to certainty regarding the Northern Picts or Caledonians, who, in prehistoric times, are believed to have dwelt in these parts, except that they were of the great Celtic race, and were a brave and resolute people, whom the Roman legions, who have left distinct traces of their presence in and around this district, were never able to subdue. Hardy and enduring as regards their physical powers, they were, nevertheless, rude and uncivilized. Their only clothing was the untanned skin of some beast wrapped round their loins, and they painted their bodies after the manner of the Maories of New Zealand and other savage races of the present day. They were divided into different tribes, and were frequently at war the one with the other. Hence, although they knew little of agriculture or other useful arts, they excelled in forming warlike weapons of stone, which they could use with great effect. It is generally believed that the spear-heads and battle-axes of stone, and the arrow-heads of flint, that are still from time to time turned up by the plough, are of their manufacture. Their religion partook, perhaps, more of the nature of soothsaying than the worship of the Deity,

but they believed in a future state, and in the transmigration of souls. They reverenced fountains and springs of water; and ascribed great virtues to many of these—a peculiar superstition, traces of which still linger in some parts of the north. They had magi or magicians, who were believed to possess the power of raising or allaying storms; the same kind of power, by the way, that the ignorant and superstitious of more modern times used to attribute to witches, so called. Their manner of life was simple, as they subsisted chiefly on the natural products of the ground, but their courage was great under attack, and when their enemies fell into their hands their treatment of them was marked with fierceness and cruelty.

It was long a popular belief that the religion of the Picts was something akin to the Druidism of the Gauls, described by Cæsar and other Roman historians, and that the stone circles, and the standing stones or cromlechs, so frequently to be met with in Aberdeenshire, might be remains of temples or altars at which religious rites were performed, or of places where justice was administered. But antiquaries are now rather disposed to associate these with the rites of sepulture. They may have served both purposes, in the same way as we, who have come after them, have been accustomed to bury our honoured dead in churches, thus making our temples serve the double purpose of worship and burial.

Until very recently two standing stones, twelve and six feet in height, were to be seen at Gilcomstone, on the ground now intersected by Hill Street. Tradition has it that there one Gilcom, who was probably a chief among the ancient Britons, held his courts of justice, and that he was ultimately buried at the same spot.

This is said to be the origin of the name Gilcomstone, by which the surrounding district has been known from the earliest times. On a farm called Standing Stones, in the parish of Dyce, there is a fairly good specimen of the stone circle. All over the Buchan district, as well as in the Garioch, and, indeed, throughout the greater part of Aberdeenshire, these mysterious relics of a past age may yet be seen; but as they are for the most part without markings, we can learn little or nothing from them of the people by whom they were erected. Even in cases where the stones are sculptured, though there is a general uniformity in the symbols and figures represented, conspicuous among which we usually find something like a comb, a circular mirror, and an elephant, antiquaries have never been able to discover, or at least to agree upon, their meaning. It may be safely assumed, however, from the absence of the figure of the cross on these upright stones in the neighbourhood of Aberdeen that their erection must be referred to a time prior to the introduction of Christianity.

It is clear that in fixing on a suitable site for the settlement of communities, the early races who were located on the east coast of Scotland selected, whenever that was possible, a spot close to where a river flowed into the sea, and where the rugged coastline was indented by the estuary of the stream. They had thus the shelter of the bar against storms, with abundance of fresh and running water for many useful purposes, and it is highly probable that small settlements of this description were by no means uncommon long before any of the ascertained events of our history. In such a case it was deemed an

additional advantage if an eminence was at hand that could be converted into a hill-fort for defence in cases of attack. There is every reason to believe that on this principle of selection we have the explanation of the geographical position of our own town.

If, as there is every reason to believe, the northern Picts had, at the early period of which we speak, some kind of colony or settlement where the town of Aberdeen now is, it could have consisted of only a few squalid huts, built of turf or mud and roofed over with the branches of trees. Its probable site would have been on the south side of the Green, which was then close to a small creek in the estuary of the Dee, where their slender skin-covered skiffs or *currachs* could be conveniently drawn up. We can suppose that either St. Katharine's Hill or the Castle Hill—both, as we have seen, close at hand—would have been surrounded by a ditch, with a rudely constructed gate, and a half-cleared path leading down the eminence. This would have been their fort or citadel, into which they would betake themselves, along with their cattle and other belongings, and would have formed a rampart, from within which they could defend themselves to the death when attacked by a superior force. Some writers, who have devoted a good deal of attention to the subject, have affirmed that a settlement at or near the spot we have indicated can be shown to be identical with a hamlet called "Devana," which was known to the Romans in the last campaign of Julius Agricola about A.D. 84, and which is spoken of as inhabited by a Pictish tribe called the Taixali, a warlike people who fought under Galgacus, a chief among the Caledonians, in the battle with Agricola at the Grampian Hills. Others are inclined to think that this "Devana" was

at a place called Norman-dykes, in the parish of Peterculter, and about eight miles from Aberdeen; while yet a third class of writers, including the names of one or two authors whose opinion is entitled to the highest respect, have reached the conclusion that the Devana which is mentioned by Ptolemy, a philosopher and geographer of Alexandria, who flourished in the second century, was situated in the upper part of the strath of the Dee at Loch Kinnord, near the Muir of Dinnet, where numerous traces of a strong and extensive prehistoric town, and some Roman remains, have in recent times been brought to light. The question is one that will always remain in some measure of doubt, as it is not likely that more light will now be thrown on the history of a period so remote; but looking to the advantageous nature of the site which the town of Aberdeen occupies between the estuaries of the Dee and Don, and backed of old by the forest of Stocket, thus furnishing to the rude inhabitants the best facilities both for fishing and the chase, it is, as already indicated, more than probable that, from an earlier period than that of which we have any written history, or even oral tradition, some kind of hamlet existed here.

The etymology of the name "Aberdeen" has long been a fruitful source of discussion, and many ingenious solutions, each having more or less of probability, have been propounded. It is well known that the Celtic peoples almost invariably gave such names to places and localities as were descriptive of their situation or surroundings, and, adhering to this idea, two explanations of the derivation of the name have been suggested which are so much more probable than the others that it will be sufficient to mention these

only. The first is that the name is derived from the Celtic words *Aber*, the mouth of a river, or the place where it flows into the sea, and *da-awin*, two rivers. If this theory is correct, *Aber-da-awin* (a very natural pronunciation of which would be Aberdeen) would probably signify the place, or town, between two rivers, namely, the Dee and Don, which exactly describes its geographical position, for, as we have already seen, the mouth of the Don was much further to the south than it is in our day, and was at one time about as near to the town as the Dee is now. The second theory does not greatly differ from, but may be viewed as a sort of amplification of, the first, and, according to it, the name is derived from the distinctive names of the rivers themselves. In support of this view, its advocates point to the fact that, in ancient writings, the old town is often referred to as Aberdon, and the new town sometimes as Aberdee* or Aberdeon. The name Aberdeen, as it is now universally spelt, they understand to be a very natural combination of these two spellings, and that the distinctive name of both rivers can be recognised in the final syllable.

The derivation of the names of the two rivers themselves has also exercised the ingenuity of etymologists. The Dee and Don are not the only rivers of the same or similar names in this country, which leads us to believe that the names are derived from some general root descriptive of the characteristics of rivers, such as deepness, the appearance of the banks, or the features of the district through which they flow. The earlier

* Aberdēē is, however, believed by some to be but a contracted form of Aberdene.

writers who have referred to this question suppose that the Dee took its name from a Celtic word meaning the Deity, and that in prehistoric times that river had possessed a sacred character—a belief frequently associated with rivers among semi-barbarous peoples. By the same authorities it is thought that the Don had been named from an old Celtic word meaning *deep*, and it is evident, from the configuration of the ground at the narrow chasm spanned by the Old Bridge, that the stream there must always have been of unusual depth.

More recently another hypothesis has been put forward. The name of the Don, it is suggested, may probably be derived from an old word meaning *green*, as descriptive of the character of its banks; while Dee means *black* or *dark*, the course of this stream, and the district through which it flows, having been of old characterised rather by the brown heath and shaggy wood than the more verdant reaches of the Don. In one or other of these conjectures we have, probably, the correct origin of the names of the two rivers, to which both Aberdeens are contiguous.

CHAPTER II.

LOCAL INFLUENCE OF SOME EARLY EVENTS IN SCOTTISH HISTORY.

First preachers of Christianity—The Mission of St. Columba—Union of the Picts and Scots under Kenneth Macalpin—The Norman Conquest—Flemish settlers—St. Machar and his Church.

It is not exactly known whether the mission of St. Ninian, who, about the year 397, settled at Whithorn, in Galloway, was at all instrumental in influencing the dwellers in the north in favour of Christianity, but it is well known that the early heralds of the Cross penetrated into parts of the country very remote from the spot where they mainly fixed their abode, and, from the fact that one of the earliest ecclesiastical buildings in Aberdeen was dedicated to him, it seems not unlikely that St. Ninian, or some of his companions, may have travelled as far north as Aberdeen. It is still more probable that St. Palladius, who flourished about half a century later, did so, as he ultimately took up his abode at no great distance, namely, at Fordoun, a few miles south of Stonehaven, and there he is believed to have died.

After the lapse of nearly another century from the time of Palladius, historians are able to speak of the progress of Christianity with more certainty. It was about the year 567 that St. Columba, one of the greatest names in the early ecclesiastical history of the British Isles, brought the Gospel to the Pictish tribes who lived to the north of the Grampians; and some

additional light has been cast on this interesting period of our history by the comparatively recent discovery in the University Library at Cambridge of a MS., known to antiquaries as *The Book of Deer*, a volume which had belonged to the monks of the Abbey of Deer, in Aberdeenshire, the remains of which may still be seen not far from the modern village of Old Deer. This MS. is, in the main, a copy of the Gospels, dating, probably, about the close of the ninth century; but what is of more interest to us are some notes and memoranda on blank leaves and on the margins, in the handwriting of the twelfth century, which give some particulars regarding the mission of St. Columba to these parts not previously known. Leaving the lonely isle of Iona, along with a handful of his disciples, he made his way into Aberdeenshire, and seems to have had his headquarters for a considerable time at Aberdour, a beautiful little bay among the huge cliffs which fringe the coast of Buchan.

While these early missionaries of the Cross traversed the wilds of Aberdeenshire, carrying with them the gospel message, it was their custom to erect for themselves humble cells, in which, when not actually engaged in instructing the people, they spent their time in meditation and prayer. That the old Celtic saints planted numerous retreats of this description is evidenced by the many churches in our neighbourhood dedicated to their memory. St. Drostan was the pupil and companion of St. Columba, and his Culdee successors, St. Machar, St. Fergus, St. Devenick, and St. Ternan, are names with which we are all familiar. But it must not be supposed that the cells or chapels constructed by these holy men were such as we now use for public worship, for, in all probability,

not one of them was built of stone. The hands that constructed them would naturally make use of the materials most easily procured, and on this supposition the walls would probably be of trunks of trees let into the ground, the interstices being closed with the branches, and the whole roofed over with a wattle-work of the same materials. There is reason to believe that many of our ancient churches—perchance St. Machar or St. Nicholas—were first erected on spots chosen by St. Columba and his followers for the construction of these places of retreat, and afterwards considered to be sacred on that account. Moreover, there is evidence for believing that, in some few instances, these pioneers of the Christian faith took possession of sites formerly used by the Picts for the celebration of their religious rites, and on the stone that had been used as the altar they occasionally cut the figure of the cross as a sign that, thenceforth, the spot was to be consecrated to the worship of the true God. It is interesting to think that in this way some of our parish churches may now be standing on ground that has been set apart for religious uses for more than two thousand years. By their holy and self-denying lives, as much perhaps as by their verbal instructions, these early missionaries gained the esteem and confidence of the people among whom they had come, and their labours were crowned with remarkable success. St. Columba lived for about thirty years after his mission was undertaken, and before he died the Picts of Aberdeen and Moray had nominally embraced the Christian faith.

The next great event was the incorporation of the Kingdom of the Picts with that of the Scots. The Scots, originally a constituent part of the ancient Celtic

or Gaelic people, passed over into Ireland some centuries B.C., where they greatly increased in numbers, and made some advance to a higher state of civilisation. By the time of St. Columba many of the descendants of these Scots had left Ireland and settled in the western and north-western parts of Scotland. Gradually moving eastward to the boundaries of the Pictish territory, they began to make hostile incursions into the same, and there ensued a series of desolating wars between the two nations, in which the Picts suffered so much that some writers have asserted that they were completely exterminated, for they were between two powerful enemies—the Scots on the one hand, and the Danes on the other. They were not exterminated, however, but appear to have been gradually absorbed by the predominating nation of the Scots—a result which was the more likely from the fact that they are believed to have been of the same race, speaking a similar language, and differing but little in their manners and customs. And when, about the year 843, Kenneth Macalpin, King of the Scots, established his claim to be also the nearest heir to the Pictish crown—thus uniting the two peoples under him as their king—it was only to be expected that the Picts as a separate nation should disappear from history. Since that time the united people have been known as the Scots, and the country they inhabited called Scotland.

The introduction of Christianity and the subsequent union of the races had a beneficial influence on the state of society; but another potent influence, and the most powerful of all as affecting the material progress of Aberdeen and other Scottish burghs, was

the great migration from England into Scotland that took place after the battle of Hastings (1066), which gave England to the Normans. William the Conqueror having seized the lands of those who opposed him for the purpose of bestowing them on such as had accompanied him to the Conquest, many prominent English subjects, who had been possessed of wealth and influence, became ruined men, and they flocked into Scotland in great numbers, where they were well received by Malcolm Canmore, to whom they transferred their allegiance. To many of these Malcolm granted lands on which they might settle, and, by the well-known law that people in a state of comparative barbarism must become subject to such as have in a larger measure developed the institutions that pertain to civilised society, the people who came to Scotland as refugees became in time the virtual rulers of the country. The families of Gordon, Fraser, Keith, Seton, Hay, and many others owe their settlement in Scotland to the Norman Conquest, and when we think of the position and power gained by these families in the town and county of Aberdeen, we shall have some idea of the extent to which they have influenced the destinies of the North. The Flemings also—of whom was the Aberdeenshire family of the Leslies—were the most enterprising race of the 11th and 12th centuries. The establishment of trading connections was the main object they had in view in coming to Scotland, and great numbers of them settled here and in other towns and hamlets in the north, where they found fresh scope for their enterprise in the development of the resources of the country. All these in-comers were of a higher type of civilisation than the native Scots, and their presence and influence here could not fail to

produce a more civilised state of society. The people ceased to be the untutored savages they had originally been, and wars and fightings were less resorted to. They began to cultivate trade and the arts of peace, and Aberdeen must have increased in size and importance. At, and even prior to, the date of the Conquest there is ample reason to conclude that the town had assumed something like the form and outline which it continued to have for some centuries afterwards—down even to the middle of the 17th century, at which date a complete plan of the streets and houses was prepared, and is still well known.

If the town had not risen to the rank of a royal burgh in 1066 its inhabitants must have possessed some kind of constitution binding them together for the purposes of trade and mutual defence. A constitution of this inferior order was not at first given by charter, but by public proclamation to the inhabitants specially convened for the purpose, and though valuable grants and privileges had been formally given to abbeys and churchmen, there is no instance of a written deed or charter in favour of any Scottish burgh until after the time of David I., though it is certain that there must have been a considerable number of burghs created before then.

As regards Old Aberdeen, though by a recent extension of boundaries it has become part of the larger city, it always till then had a separate constitution, either ecclesiastical or civil, and the date of its settlement is also very remote. From the fact that in our earliest records, and down to the present day, the two towns are referred to as Aberdeen and Old Aberdeen, some have been led to believe that the smaller burgh

was the older of the two: but there is no evidence of this, or we should say rather that the evidence is all against such a conclusion. It has been suggested with considerable probability that the distinction first arose when Aberdeen was burned by the troops of Edward III., in 1336, on which occasion Old Aberdeen was spared, probably on account of its ecclesiastical character. When Aberdeen was rebuilt after that calamity, it was practically a new town that rose upon the ashes of the buildings that had been destroyed, which, naturally enough, came to be known as the New Town, in contradistinction to the Old Town, a distinction which has obtained ever since. But, in truth, Old Aberdeen was not a place much fitted to attract the spoiler's attention, for it was then only a little village of "four ploughs of land," called the Kirktown of Seaton, with a humble kirk where the Cathedral now is.

One tradition is that, about the year 570, one of St. Columba's disciples, called St. Mochonna, otherwise Machar, a Scot from Ireland of noble birth, was ordained a priest, and sent, along with a few others, to preach the gospel to the Picts, St. Machar's mission being to the northern part of the kingdom. It is said that the instructions given to St. Machar were to fix his abode by the banks of a river at a spot where the windings of the stream resembled the shape of a bishop's crozier. This he found in a beautiful locality near the mouth of the river Don, where he settled and built what was at first called St. Mochonna's church, a humble and unpretentious erection, probably not differing greatly from the others founded by St. Columba and his companions; but the spot where it stood became in after years the site of the richly-endowed

Cathedral of St. Machar. Anyone looking at the remarkable bend in the Don between the Cathedral and Seaton House will be struck with its resemblance to the head of a pastoral staff, so that the tradition has at least an air of probability about it. Other accounts of St. Machar do not differ materially from the above, except as to the time when he flourished, which some authorities place as far forward as the close of the ninth century, but in either view the tradition is confirmatory of the extreme antiquity of Old Aberdeen as an ecclesiastical foundation.

CHAPTER III.

THE TWELFTH CENTURY.

Probable grants by David I.—Predatory visits by Norwegian pirates—Earliest existing Charter, time of William the Lion—the Hospital of St. Peter.

So far as has yet been discovered, the first mention of the name of Aberdeen in any formally written deed occurs in a charter purporting to have been granted by King David I. in favour of the monks of the Abbey of Deer, and engrossed in their famous "Book." The charter is without date, and on that account there is some measure of uncertainty as to the precise year in which it was given, but from internal evidence it is believed to have been granted only a few years after David's succession to the throne of Scotland, which was in 1124.

In the early part of the twelfth century Old Aberdeen became a Cathedral town. In ancient times the Bishopric of Aberdeen, or, rather, of the district north of the Grampians, seems to have comprehended almost the whole country lying between the rivers Dee and Spey, and although the point is now held to be a little doubtful, the tradition has always been that the seat of the Bishop was originally at Mortlach, on the banks of the Fiddach, in Banffshire, where, about the year 1010, Malcolm II. founded and endowed a religious house in gratitude to God for a victory obtained there over the Danes. But about the year 1137 David I. (the "Sair Sanct") recognising, no

doubt, the greater convenience of this locality and its growing importance, transferred this ecclesiastical foundation to the spot where St. Machar had built his early church on the banks of the Don. On the transference of the See to Old Aberdeen the King granted a charter to Nectanus, the then Bishop, and his successors in that office, by which he set apart and gifted certain public revenues for the support of the Episcopate, amongst others the tithes of shipping belonging to or arriving in Aberdeen. This, we should suppose, must refer primarily to the port or harbour of our own town, such as it then was, and such a tithe would indicate that some measure of trade was, even at that remote period, carried on by sea. But it may be noted also that the shipping of the Don had at one time been of some value, as the dues connected therewith were deemed of sufficient importance to become a subject of dispute.

It is true that, so far as known, neither of the two charters by David I. above referred to now exist, and it is quite possible that in each case they may be writings by the clerics embodying in a concrete form the privileges that had been granted to them by the monarch, not less really, but in some way other than by formal deed; but even the copies are of very ancient date, and that they are statements of fact is beyond all question.

Our east coast, so open to the North Sea, was often harassed by hordes of Norwegian pirates, whose practice it was to land in force where booty was likely to be found, to carry off such effects as they considered useful, and to destroy what they could not conveniently remove. Some of these pirates acquired so

much wealth and fame, and had such numerous fleets at their command, that they were called sea-kings. In connection with a visit from one of those predatory rovers, we find another very early notice of Aberdeen from a foreign source. It is recorded in the writings of Sturlesson, a distinguished Icelandic politician and historian of the twelfth century, who writes a history of the Kings of Norway from the earliest times, that in the year 1153, Eysteinn, a Norwegian sea-king, "spread his sails to the south and brought his ships to the town of Apardion, where he killed many people and wasted the city"; and an ancient Scandinavian poet, Einarr Skulason by name, in describing the same occurrence, sets it down in the following lines possessing the true Ossianic ring:—

> "I heard the overthrow of people;
> The clash of broken arms was loud;
> The King destroyed the peace
> Of the dwellers in Apardion."

The terms in which this incident is described warrant us in believing that at the time referred to—more than seven centuries ago—Aberdeen was a place of some size, and possessed considerable resources.

In the Orcadian Saga, a translation of which has recently been published, we meet with another notice of Aberdeen, which refers to a period only nine years later, and is of a more pleasant description. It is there stated that Swein, another notable leader in the Orkney Islands, and the last and greatest of the Vikings, visited Malcolm IV. (the Maiden) at Apardion, where he remained for a month with the King of Scots, and was hospitably entertained. This visit is said to have taken place in the ninth year of Malcolm's reign, which was 1162.

In those early times our kings found it to be for their advantage to confer certain privileges on burgh communities in the way of trade and the holding of property, because such concessions gave the burghers something to contend for, and hence they were more likely to be found on the side of law and order when the nobles sought to put their own will and their own feudal laws in opposition to the laws of the realm. We had more than one bold baron in Aberdeenshire disposed at times to take up this attitude; and, probably, this was the chief reason why our own town was among the earliest—if not the very earliest—to receive some distinct marks of the Royal favour.

The statement made by some authorities that Gregory the Great, who resided a good deal at Dunnydeer, in the Garioch, granted a charter to the town of Aberdeen about the year 890, rests entirely on conjecture, and the probabilities are all against the truth of the assertion. But in Chalmers' *Caledonia*, a work showing much careful research and great accuracy, a chronological series of the Scottish burghs is given, in which Aberdeen appears in the first rank, its erection into a burgh being assigned to the time of Alexander I., whose reign of seventeen years began in 1107. It is pretty certain at all events that Aberdeen was made a king's burgh, with certain minor privileges, by David I., whose reign covers the period from 1124 to 1153. The earliest existing charter is, however, one granted by David's grandson, commonly called William the Lion, which confirms to his burgesses of Aberdeen and others their right of trading where they will and when they will "as freely and peaceably, fully and honourably, as their ancestors in the time of King David, my grandfather, enjoyed the same." It

is quite clear from the terms of this deed that King David had granted to Aberdeen burghal privileges of a somewhat similar kind, though the charter by his grandson is the earliest that has been found in the archives of the town. It is given at Perth, but, as the very early charters are generally undated, it is often difficult to specify the precise year in which they were granted. There are usually, however, circumtances or appearances about deeds of this character which enable persons accustomed to study such documents to fix their date within a few years, and it is absolutely certain that King William's charter must have been granted between the years 1171 and 1185.

A subsequent charter was also granted by William the Lion, sometime between the years 1187 and 1202, declaring his burgesses of Aberdeen to be for ever quit of toll on their own goods throughout the whole kingdom, in return for the good service which the said burgesses had rendered to him. This charter is granted at Aberdeen, where the King had been then residing. The originals of both these charters by King William are in the keeping of our civic authorities to this day, and are in a state of good preservation. The seal has got detached from the first and been lost, but the second has the great seal of Scotland attached to it, and is as fresh and legible as on the day it was granted.

Although the privileges conferred on the town by these early charters were, no doubt, of much importance to the community, it will be observed that they only amount to a measure of protection to traders in the prosecution of their business, and give no right of self-government, or right to the revenues from town lands. These revenues, such as they were, were

payable to the King's Chamberlain, and the inhabitants were vassals of the Crown. It was a generous act of King Robert Bruce, to be afterwards noticed, that first resulted in diverting any appreciable amount of these revenues from the Royal Exchequer into the hands of our civic rulers for the common good.

Little remains to be said regarding the later part of the reign of William the Lion, which continued until after the close of the 12th century. It would appear, however, that he had a special regard for Aberdeen. That he made frequent and protracted visits to the town is evident from the fact that several charters, yet extant, which he granted to his subjects, bear to have been given *apud Aberdon.* In the early part of his reign, he erected, near the east end of the Green, on ground now intersected by Exchange Street, a palace for his occasional residence. Towards the end of his days he established in the town a convent of the Order of Trinity Friars, whose duty it was to instruct the people in the knowledge of religion, a duty which they appear to have discharged with some measure of acceptance until the Order became corrupt and useless. To accommodate this fraternity, the King made over to them his palace and garden as their convent, besides making other provisions for their support. The old Trinity Church, at present used as a music hall, or place of entertainment, occupies the site of the chapel, which at one time formed a part of the convent buildings. He likewise set up a Mint for the coining of money, near the south end of the Castlegate, a circumstance from which the present narrow street at the back of Union Buildings has been named Exchequer Row. The coins struck here were chiefly silver groat pieces, specimens of which may

still be met with in numismatic collections, bearing the impression "Villa Aberdon" and other spellings. When one of the very old houses in Exchequer Row was being taken down or altered in the early part of the present century, an oak panel exhibiting what appeared to be the Royal Arms and the letters W. R. was found and removed to the museum of Marischal College, where it may still be seen. The Arms were at one time believed to be those of King William, and that the letters thereon signified *William Rex*, but it has now been definitely ascertained that the Arms are those of the Royal Mint of James V., and that the initials W. R. stand for William Rolland, Master of the Mint.

Much about the same time that the Trinity Friars were introduced here, Matthew Kyninmonde, the then Bishop of Aberdeen, about the year 1197, founded a Hospital on the high ground between the old and new towns. This benevolent institution was dedicated to St. Peter, and the Bishop conveyed the surrounding lands, now called Spital, for its support. The site of this Hospital is what we know as the oldest part of St. Peter's Cemetery; and the burial vault of the family of Moir of Scotstown, a walled enclosure in the centre of the ground, occupies the site of the chapel that formed part of the hospital buildings. There can be little doubt that the name "Spital," which is probably only a contracted form of the word "hospital," is derived from this ancient foundation. Though the ground is now called St. Peter's Cemetery, it was known for ages as the Spital Kirkyard.

CHAPTER IV.

THE THIRTEENTH CENTURY.

Charter of Alexander II.—The Blackfriars Monastery—The Templars—The Castle of Aberdeen—Chapel on St. Katharine's Hill—Aberdeen under Alexander III.—Provost first named—Ancient Streets.

AFTER the death of William the Lion, the history of our burgh begins gradually to emerge from the mists of tradition and conjecture into the clearer light of history, as written evidence of all the more important events then becomes available.

His son and successor, Alexander II., by charter granted between the years 1214 and 1222, still further extended the privileges of the town by establishing a weekly market, and prohibiting all stranger merchants from trafficking in the sheriffdom. As a proof that privileges somewhat akin to these had been granted at a date prior to which any charter is known to exist, after stating that the Merchant Guild alone shall have right to make cloth dyed or shorn, the words are added—"As was the custom in the time of King David, my great-grandfather."

King Alexander's charter is dated at Alyth, a small place in the county of Forfar. There was then no particular town in the kingdom known as the capital where the King and Court would naturally reside, for at the commencement of the thirteenth century Edinburgh was but an inconsiderable cluster of houses that had sprung up under the shelter of the

Castle rock. It was the custom, therefore, for the Court to move about from place to place, taking up its abode for some length of time in rural castles and in the different towns of the kingdom, in some of which the King had either erected a residence for himself, or at least had some superior sort of building in which he was wont to reside. This explains how it is that many of the royal charters granted at that early period are dated at such localities as Kincardine, Kintore, Fyvie, and other little known and out-of-the-way places.

It would appear that Alexander II. had a residence on the north side of Schoolhill, on what are now the grounds of Robert Gordon's College, and that he resided there on his not infrequent visits to the town. It would seem also that he ultimately disposed of this residence in a manner similar to what his father, King William, had done with his palace in the Green, for he made it over to the Dominican or Blackfriars, another religious fraternity whom he introduced into the burgh. This brotherhood subsequently acquired extensive possessions in the town and neighbourhood, as they were not only patronised by the Court, but bequests were freely made to them by many of the burghers for pious uses. In particular, they were much countenanced by the family of the Earl Marischal, who had their place of burial in the chapel attached to the convent. Blackfriars Street, which runs along the west boundary of the ground, has been, no doubt, so named from its proximity to the site long occupied by the convent buildings, and, in the course of the various changes which the ground has undergone, many relics have been unearthed that had evidently belonged to this wealthy fraternity. A quantity

of human bones, supposed to be those of persons who had been connected with the Blackfriars Monastery, had to be disturbed in digging the foundations of the Art Gallery, but they were carefully collected and re-deposited in a small vault prepared for their reception within the grounds of Gordon's College.

About this time also the Knights Templars had a hospital and church situated not far from the east end of Castle Street, and immediately without the Justice Port. This Order subsequently acquired property in Netherkirkgate and other parts of the town. Among the Scottish records taken possession of and carried away by Edward I., in his insane desire to destroy every trace of our national independence, was a deed entitled Charter of the Hospital of Aberdeen. The hospital to which this document referred was probably that of the Knights Templars, as no other seems to have existed in the burgh at the time. The Order having been suppressed by Pope Clement V., their possessions became the property of their successors, the Knights of St. John of Jerusalem, or Knights of Malta.

About the year 1264 we find reference made for the first time to the Castle of Aberdeen as a place of strength. It is highly probable that, from a period far more remote, some kind of fort or stockade had occupied the high ground to the south-east of the town, a very commanding position overlooking the sea and the estuaries of the Dee and Don; but it would be naturally one of the first places to be attacked and rendered defenceless when the town was sacked by Eysteinn, the Norwegian pirate, in the reign of David I., as before narrated. After this misfortune it had probably been rebuilt on a stronger

and more extensive scale, and in King Alexander's reign it is first dignified by the name of the Castle, and the hill on which it stood has ever since been called the Castlehill. Within the ramparts of the Castle was a chapel dedicated to St. Ninian, which remained almost entire to nearly the close of the last century, although after the Reformation it was appropriated to various uses of a secular kind. On the east end of this chapel were displayed three lights between sunset and sunrise for the benefit of vessels entering the port; and it would have been impossible to select a spot inland where such lights could have been seen to better advantage. The barracks, with the parade ground in front, now occupy the ground on which the Castle and chapel stood.

St. Katharine's Hill, which has now disappeared, but which of old stood immediately to the west of the Castlegate, was likewise the site of a chapel, which was built by the Constable of Aberdeen about the middle of the thirteenth century. It is believed that this chapel belonged to a nunnery of the Grey Sisters of the Order of St. Katharine of Sienna, who was their patroness. It seems to have been in use as a place of worship up to about the middle of the sixteenth century, and the remains of the building were to be seen on the hill-top for many years after the epoch of the Reformation.

In the reign of Alexander II., and again in that of his successor, Alexander III. (1264), the town suffered greatly from the occurrence of destructive fires; but such occurrences were then by no means uncommon; nor can they be wondered at when it is remembered that with very few exceptions the houses were constructed entirely of wood, and probably roofed with

heather or turf. This fact also explains how it was that the houses could be so quickly rebuilt and occupied again by the inhabitants after such a calamity, as wood of the finest quality was then plentiful in the immediate vicinity of the town.

The charters granted by Alexander III. indicate a still further extension of the privileges of the inhabitants, and the encouragement of trade. In 1274 he granted to the burgesses of the town the right to hold a yearly fair, to last for fourteen days; and, as the dwellers in the surrounding country were bound to bring their goods to be sold within the burgh, this market must have presented a busy scene. We learn that the staple commodities dealt in at this period were the skins of native animals, wool, dye-stuffs, corn, meal, salt, and fish—chiefly salmon; and, no doubt, these would form the principal articles exposed in the market. Thither the members of the Merchants' Guild brought their goods, and the rustics the produce of their ground and the skins of their cattle. It is not likely that much (if any) money passed. The system would be one of exchange and barter. The rustic would give so much wool or so many skins in exchange for which he would receive articles produced or manufactured in the town, and sometimes minor luxuries imported from the Continent. If at ordinary times there were any erections corresponding to our modern shops, such could have consisted only of a stall or awning in front of the wooden dwelling of the dealer, set up in the morning and taken down again over night.

It is in the reign of Alexander III. that we have the first evidence of the existence of local government in a form similar to that of the present day, the

authority being vested in an Alderman, or Provost, and four Prepositi, or Baillies, with a Common Council elected by the burgesses in their Guild Court.

The first Provost, or, at all events, the first whose name has been handed down to us, was Ricardus Cementarius, who held that office in 1272, as appears from a Deed of Confirmation of Friars' annual rents deposited in Marischal College. As this deed contains the names of the first known Magistrates of Aberdeen, the names of the others may be noted here with the remark that they seem unfamiliar to us partly from their being written in a Latinized form. The names of the other three Baillies are Walterus de Malemuk, Duncanus de Lasceles, Thomas filius Alicii. From 1272 to the present day a list of the Provosts of Aberdeen can be given in almost unbroken succession. The Prepositi, or Baillies, were invested with the authority of judges in local affairs of trifling importance, but the Alderman, or Provost, had sometimes to perform duties of the highest importance, and had need to be a man, able and courageous, wise in council, and valiant in the field. He was the civil Magistrate in time of peace, but on him devolved also the duty of leading citizens to battle in time of war—a duty which in those turbulent times he had occasionally to discharge.

About this time mention is also made of the common seal of the burgh. Such a seal was appended to a charter granted in 1271 to the Dominican or Blackfriars. So far as known this was the first document in the preparation of which such a seal was used, and the deed is still extant and in fair preservation, though the seal that had been attached to it has now disappeared.

By references to old charters we obtain reliable information regarding the streets in the town that are of most ancient date. We have already seen that the Green is referred to by that name as early as 1273. The Castlegate, Gallowgate, and village of Futty are mentioned about the same time, and the other most ancient streets seem to have been the Shiprow, both the Kirkgates, and the Guestrow. No doubt the whole of these streets existed for many years prior to the dates at which they are first mentioned in deeds, but it is interesting to find that, for six centuries at least, they have been known by the names under which they are familiar to us to-day. It will be observed that these old streets take their names from the simple and natural circumstances of their position, or the part of the town or the locality to which they led. The Green had doubtless derived its name from its having been partly a grassy meadow. The Castlegate led to the Castle, the Gallowgate to the Gallowhill, the Shiprow to the Quayhead and the shipping, and the Kirkgates were the roads by which the citizens went to their parish church of St. Nicholas, which was outside the town's ports. Our annalists have more difficulty with the origin of the name Guestrow. Some think that as it was of old a very aristocratic *rue*, or street, distinguished visitors coming to Aberdeen, would, for the most part, be guests of our well-to-do townsmen residing there, and hence the name Guest-row. But others consider that a more likely solution is to be found in the proximity of the row to the churchyard of St. Nicholas, which, from the entire absence of intervening buildings, was then close to the bottom of the gardens behind the houses.

This supposition is somewhat confirmed by an ancient spelling of the name, Ghaist-raw, and in old Latin titles the name is written *Vicus Lemurum*, which means the street of ghosts or spirits that walk by night. It must be admitted, however, that, as regards names of places and descriptions of localities, the Latin of old deeds is often loose in style, and in a question of street nomenclature the particular expressions used may not be entitled to much consideration.

CHAPTER V.

THE THIRTEENTH CENTURY—*(Continued).*

Rival Claimants for the Scottish Crown—Edward I. in Aberdeen—Signing of the "Ragman Roll"—Sir William Wallace.

As the century advanced towards its close, Scotland having enjoyed many years of peace under the beneficent rule of the Alexanders, the resources of the country were much developed. Aberdeen in particular attained to a comparatively prosperous position, and was yearly growing in wealth and importance. The home trade was becoming consolidated, and the export trade was increasing. Certain of our exports—salmon, for instance—had, on account of their superior excellence, come to be so favourably known that they were preferred to any others, and were shipped in quantities to England. A large shipment of "fish of Aberdeen" constituted part of the provisions put on board a vessel fitted out at Yarmouth, in 1290, for bringing over the infant Queen of Scotland from the court of her father, Eric, King of Norway. Yarmouth was itself a capital fishing port, and the fact that fish should have been sent there from Aberdeen for so important an embassy clearly shows that the quality of the Aberdeen article was considered the best that could be had. Vessels from distant ports were thus induced to make their appearance in our harbour, willing to exchange their cargoes for the products of Aberdeen and the surrounding districts, and in this way many of the more luxurious products of England and the Continent were introduced here.

On the death of Alexander III. (1286), all this growing prosperity was suddenly eclipsed; and in the years of strife and confusion that followed commerce languished and almost deserted our shores, given over as they were to the horrors of war. One of the most ancient specimens of the Scottish muse known to exist alludes to this reverse of fortune in the following quaint but pithy lines:—

> "Quhen Alesyander oure Kyng wes dede,
> That Scotland led in Luve and Lee,
> Away wes rowth of Ale and Brede,
> Of Wyne and Wax, of Gamyn and Glee,
> Oure Gold wes changyd in-to Lede.
> Cryst, borne in-to Virgynytè,
> Succour Scotland and remede,
> That Stad is in perplexytè."

For several years about this period the history of Aberdeen is so intimately bound up with that of Scotland generally that it cannot be closely followed or understood except in the light of national events, and it is therefore necessary to take these into account.

The town had its full share of the troubles which sprang from the rival claims put forward for the Scottish Crown on the death of Margaret (granddaughter of Alexander III.), commonly called the Maid of Norway, a struggle in which Wallace and Bruce played so conspicuous a part. The various claimants, the chief of whom were Robert Bruce the elder and John Baliol, agreed to refer their claims to the decision of Edward I. of England, and he, foreseeing in such a reference a grand opportunity for advancing his claim of supremacy over the kingdom, like the prudent man he was, made it a preliminary condition that seisin of the kingdom should be given him, and the various castles and strongholds delivered into his

possession. The very plausible reasons he gave for this demand were that to give an award in such a case without the power of enforcing it would be absurd, and that he could not enforce his judgment without possession of the subject on which he was to adjudicate. His demand was acquiesced in so far as the competitors were concerned, and the result was that the whole country was placed in the hands of English governors—one John de Guildford having been appointed warden of the Castle of Aberdeen.

There can be little doubt that Edward had from the first made up his mind to decide in favour of Baliol, because he was a man of less boldness and determination than his opponent Bruce, and, therefore, more likely to acquiesce in the selfish ends which the English king kept steadily in view. Nevertheless, he pretended to bestow much consideration on the various claims, listening to full statements of each, both by the claimants themselves and by those by whom they were represented. This went on for about eighteen months, till at last the decision of Edward in Baliol's favour was publicly announced; but though it is not expressly stated in his formal judgment as committed to writing, certain expressions are made use of in the award which have no meaning, except on the understanding that he claimed to be lord paramount in Scotland. His meaning was that Baliol should hold the Crown as his fief or vassal—he was to be king, but only in name, and Edward was to be supreme ruler in Scotland. On this understanding, Edward commanded the warden of the Castle of Aberdeen to surrender it to the puppet king. It was impossible that such an arrangement could work smoothly for any length of time, and constant friction

and misunderstanding were the result, which, while they wore out Baliol's patience, only increased the imperiousness of the man who pretended to be his master.

One fruitful source of trouble was that, in legal processes of importance, the disappointed litigant would sometimes insist on appealing to Edward for a reversal of the judgment, and, for obvious reasons, that monarch was always extremely ready to listen to such appeals. Matters continued thus for a little over twelve months, when a case arising out of a dispute in a family, whose name has long been familiar to us in Aberdeen, proved the last straw to break the patient back of Baliol. Duncan, Earl of Fife, was then a minor, and his grand-uncle, Macduff, had seized some part of the estates belonging to his young relative. Macduff was in consequence summoned to answer for this offence before the Scottish Parliament at Scone, and, being found guilty, suffered a short imprisonment. On his release he appealed to the King of England against the sentence, and Edward immediately summoned Baliol to appear in person before him to answer the allegations of Macduff. Baliol at last put his foot down: he not only disregarded the summons, but formally renounced his allegiance, and his determination to throw off the English yoke.

Meanwhile Edward entered Scotland at the head of a numerous army, but, as this turn of affairs had come about rather suddenly, the country was unprepared, and probably unwilling to be hurried into a struggle with so powerful an enemy, and the invader seems to have had it all his own way. At Brechin Baliol was compelled by the most degrading formalities

to abdicate the throne of Scotland, and was sent prisoner to the Tower of London. Scotland now lay prostrate at the feet of the English king, who continued an unresisted march northward, placing garrisons in the various castles, and receiving the submission of Scottish barons and towns. A carefully-kept diary or journal of this invasion has been preserved, from which we find that he arrived in Aberdeen in the month of July. The entry in the diary referring to Aberdeen is in the following terms:—

"14 July, 1296. The Saturday—came to the cytie of d' Abberden, a faire castell and a good towne vpoun the see, and taryed there v dayes."

On his visit to Aberdeen, Edward was accompanied by Anthony Beck, the warlike Bishop of Durham, and many more English gentlemen of high rank. The main object of the visit was to receive the submission and homage of his new subjects, and, in the face of such an exhibition of force, no other course was open than to accept the inevitable. During the four following days, a large number of the landed gentry of Aberdeenshire did homage, among whom were many names still well known in this quarter, such as Leslie, Ogilvie, Cluny, Hay, Frendracht, and Cheyne. The Bishop of Aberdeen was also among the number, as well as certain of the clergy and friars of the town. These various acts of homage or fealty were recorded, and are still preserved in the famous Ragman Roll. Many of the Scottish nobility and gentry who subscribed this roll were, in a sense, foreigners—Anglo-Normans or Anglo-Saxons—who had no patriotic attachment to the country in which they had settled, and were not bound to it by those strong ties that

connect the people with the land which has been for ages the abode of their fathers. Many of them also held estates in England as well as in Scotland. They were thus in a sense subjects of both kingdoms, and, if one may form an opinion by looking at the more important names adhibited in Aberdeen, several of these stood in this neutral position. It was very different with the Scottish nation at large. The middle and lower class of proprietors, who were sprung of the native race of Scotland, felt keenly their national degradation and the loss of their country's independence. Circumstances would lead one to infer that it was with some reluctance that the burghers of Aberdeen gave in their adhesion to the English king, and that they had required a day or two to make up their minds. One would have supposed that Edward would have made it a point to procure the adhesion of the civic authorities at the very outset, as the most likely way to influence the citizens generally, but the facts would show that the homage of the Magistrates and community was not given until Edward was on the point of leaving the town, after remaining in it five days.

It has always been alleged against King Edward that on this expedition into Scotland he sought to destroy or carry off the public records of the burghs and religious houses, and we have seen already that he did actually carry away a paper or papers belonging probably to the Hospital of the Knights Templars. If he had made any demands to have delivered to him the Crown charters in favour of the burgh, our Magistrates had concealed them or denied their existence, for it does not appear that any important document connected with the constitution of Aberdeen

from the days of William the Lion to the present time has been lost.

It was while Scotland thus lay temporarily at the feet of the English king that the renowned Sir William Wallace rallied the Scots in the south and west and marched northward, retaking castles and strongholds from the English wardens, by whom they were then held. As he approached this neighbourhood the Castle of Dunnottar was surprised and taken, and the garrison put to the sword. Continuing his progress he reached Aberdeen, in which a strong force of English troops was stationed, besides which there were in the bay many English vessels full of men and supplies for the army. Like most of the attacks led by Wallace, what took place is involved in some obscurity, but if we are to believe the substance of the account given by Harry the Minstrel (and his work is really the basis of all that has been recorded of Wallace by other writers), the town was set on fire by the English on hearing of Wallace's approach, and they betook themselves to their ships. Directing his attack on these vessels, he succeeded in burning or disabling several of them, and made great havoc among their crews. It is said also that some prominent citizens who were suspected of being favourable to English rule were ignominiously put to death as disloyal to the Scottish cause. Whether this was the case or not, it seems to have been Wallace's custom in too many instances to give no quarter to such as he looked upon as traitors.

The continued agitation in Scotland necessitated another visit to the north by the English king, with the view of overawing the people by his presence and resources, but on this occasion his stay in Aberdeen was short, and without any noteworthy occurrence.

The many subsequent exploits performed by Wallace are outside the scope of this history. Suffice it to say that had our nobility stood true to themselves and their country's cause, they could have bid defiance to the invader; but what Edward failed to accomplish by force of arms was to some extent temporarily brought about by jealousies among the nobles themselves. They became envious of the power that Wallace had acquired as Guardian of Scotland, and at every temporary reverse would desert his standard, taking their retainers with them. He was ultimately betrayed into the hands of his enemies, and suffered a shameful death on the scaffold. According to the barbarous fashion of the times one of his mangled limbs was sent to Aberdeen to be publicly exposed at the Justice Port as a warning to the enemies of Edward I., who well merited the designation sometimes applied to him in history, "The Hammer of Scotland."

The great champion of Scottish independence having at length been removed, Edward no doubt believed that his troubles with Scotland were at an end, and arrangements were set on foot for the better government of the country under English supremacy; but while he was thus flattering himself that he was at length to reap the fruit of fifteen years' incessant toil, the prize once more slipped from his grasp. Hearing that Bruce had been crowned at Scone, he set out again for Scotland, but at Burgh-on-Sands, on his way northward to engage in another attempt to re-establish his lost position, he himself had to yield to the last enemy of mankind—death—against whose approach neither kingly pretensions nor great armies are of any avail.

CHAPTER VI.

THE FOURTEENTH CENTURY.

King Robert Bruce in Aberdeen—Encounter at Barra—"Bon-Accord"—Important Charter by Bruce—Building of the Bridge of Don.

AFTER the death of Wallace, Robert Bruce, Earl of Carrack, the nearest heir to the Crown of Scotland, became the great champion of Scottish independence, and, notwithstanding the fearful odds arrayed against him, and the hardships he had to endure, he carried on the struggle until he achieved the great object for which he so nobly contended.

During the seven or eight years that Bruce's contest lasted, Aberdeen had the honour, on two different occasions, of affording him a safe retreat from the malignity of his enemies and opportunities for much-needed rest. The first of these visits appears to have been in 1306, after his defeat in the battle of Methven, by which he was greatly discouraged. He had wandered for some time afterwards among the mountains of Athole, but from sheer want he was compelled to seek the abodes of men, and made his way to Aberdeen as secretly as possible, accompanied by one or two of his faithful followers. On their arrival here the whole party were in a most destitute state; their clothes were in tatters, their feet were enveloped in pieces of untanned hide as a substitute for shoes, and physically Bruce himself was completely worn out by the fatigues and anxieties to which he had been so long exposed. Soon after his

arrival he was joined by his Queen and other ladies, the wives of his companions-in-arms,

> "Ilkane for luff off thair husband,"

as old Barbour puts it; and they remained quietly here for some months, his brother, Nigil Bruce, being also of the party. Bruce on this occasion is said to have resided in the Green—probably in the monastery founded there by his ancestor, William the Lion. The lengthened retirement which he enjoyed here greatly recruited his exhausted strength, and it is said that he ever afterwards cherished a kindly feeling for the town, evidence of which is not wanting in the substantial benefits which he afterwards conferred on the community. His presence had also the effect of greatly increasing the attachment of the burghers to his person and cause, of which they gave ample proofs not long afterwards.

In 1308 Bruce, who was suffering from a painful disease, brought on, or at least aggravated, by exposure and privation, having doubtless a kindly recollection of the benefit he derived from his sojourn here on the previous occasion, again took up his residence in the Green for a considerable time. From Aberdeen he appears to have proceeded to the old Castle of Slains, the weather-beaten walls of which may still be seen from some of the higher parts of our city on a clear day. At Slains he was in the very heart of the territory of his sworn enemy, John Comyn, Earl of Buchan, and he afterwards moved, or rather, in consequence of the state of his health, was carried on a litter, to Barra, near Oldmeldrum. There he had the presence of a body of his friends, composed of nearly all the burghers of Aberdeen who were able to bear arms. Meantime

the Earl of Buchan, who had been joined by Sir John Mowbray, an English officer, collected his forces with the view of an attack, and, coming up with Bruce's small army at Barra, an action was commenced, which resulted in a complete victory to the men of Aberdeen, several English prisoners falling into their hands—Mowbray, the English commander, being of the number. This battle took place on ground which now forms part of a farm called North Mains of Barra, on which there is a field known to this day as "the Bruce park," where there are indications of trenches, and where bill-hooks and battle-axes have occasionally been dug up—relics, no doubt, of this conflict.

Returning to Aberdeen, probably after nightfall, and being greatly elated by the signal victory they had just achieved, the burghers resolved to surprise the English garrison then in the castle, and an attack was at once organised, in which they were equally successful. With their own hands, it is said, they threw down the castle fortifications, and killed every Englishman within the walls. There were apparently other English troops not far distant, and they, hearing what had happened, rallied and marched against the town in order to regain their lost position, but again they were defeated with great slaughter. So intense was the feeling of dislike to the English invaders here at that time that the bodies of the slain lay for some time unburied, but they were ultimately interred at the back entrance of the Church of St. Nicholas, probably in that part of the burying-ground which lies between the church and Schoolhill. The truth of this account of the demolition of the castle has been doubted by some whose opinion is entitled to much weight, but, all things considered, it is likely enough to have happened.

At all events we do not find the castle again referred to as a place of strength, and we can easily imagine considerations that might have led to the adoption of a course so thoroughly drastic in its character. Originally intended for the defence of the town, the castle had, unfortunately, been too often used as a post of defiance by our enemies, and the burghers may have concluded that the surest way to prevent its being turned to this use in the future was to destroy it, or, at all events, to reduce it to a defenceless condition.

The gallantry of the citizens on this occasion put it in their power to perform a service that must have been gratifying to King Robert from personal and family considerations. Having captured and retained in custody several Englishmen of rank, they were afterwards, by an exchange of prisoners—of whom Sir John Mowbray was one—in a position to effect the release of Mary Bruce, the King's sister, who had for some time been detained a prisoner in Roxburgh Castle.

There is a still more interesting incident, which tradition has uniformly associated with the gallant exploits just described. It is said that in these successful attacks on the English forces the watch-word or *cri de guerre* of the burghers of Aberdeen was

"*BON-ACCORD*,"

which was then first adopted, and has ever since appeared, as the motto over our city arms. Here again matter-of-fact men repeat their doubts, and a good deal has been written both for and against the truth of this incident, so gratifying to the prestige of the city of Aberdeen. But the tradition of centuries is not to be lightly set aside, and it must not be

forgotten that if the test of proof is to be rigidly applied to many of the currently accepted incidents of the long-forgotten past, our national history would be robbed of half its charms. But, indeed, the weight of evidence seems to be in favour of the truth of the legend. Sir George Mackenzie, in his interesting work entitled the "Science of Herauldry," written in the seventeenth century, in describing the arms of Aberdeen, says, "The word 'Bon-Accord' was given them by King Robert Bruce for killing all the English in one night in their town, their word being that night 'Bon-Accord.'" Such also as are skilled in the science of heraldry assure us that the armorial bearings of the city, which are given under the authority of the Lyon King, afford indisputable evidence of a Royal grant, and that the display of the Royal tressure thereon (an honour possessed by only one other burgh in Scotland) could only have been conferred on account of signal services rendered to the Crown.

In a very few years after this time, by the crushing defeat of the English at Bannockburn, Bruce completely established himself upon the throne of Scotland, and in the month of September, 1319, he once more visited Aberdeen, and was received by the townsmen of every rank and condition with demonstrations of the utmost loyalty and enthusiasm. Three months afterwards he conferred on the town a more substantial favour than it had received at any former period from the hands of royalty. By charter dated at Berwick, 10th December, 1319, for the payment of the small yearly feu-duty of £213 6s. 8d. Scots (a trifle more than £17 sterling), he made a grant to the burgesses and community of the burgh itself, including the lands, mills, fishings, and customs,

together with the forest of Stocket and the liberties and privileges belonging thereto, reserving to himself the growing wood and game, and the right of hunting in the said forest. The original of this important document is still preserved in the Charter Room of the burgh, but the seal once attached to it has disappeared.

It would be difficult to over-estimate the value of this grant to the community, as it gave them the control of the burgh revenues, from which there must have been from the first a considerable margin of profit, after paying the small feu-duty, and this was really the origin of the vast funds now belonging to the town known as the Common Good.

Any little income that the town had possessed previously could only have arisen from such duties and imposts as might have been collected by the Magistrates for the King's Chamberlain, for which that official might have agreed to accept a fixed annual sum of rather less amount than the sum they actually collected, but any profit arising in this way must have been quite infinitesimal. The privileges conferred by all previous charters only gave the burghers the power of deriving some measure of profit out of what were really their own natural rights; but Bruce's charter is a real advance on all former grants, for by it the King alienates from himself, and his successors for ever, valuable rights, which, by the law and practice of the times, he was fully entitled to retain for his own individual benefit. Aberdeen was among the first, if not the very first burgh, in Scotland to be treated in this generous fashion. Even Edinburgh did not receive any such generous concession until ten years later, which is a


Brig o' Balgownie

proof that King Robert I. had a real attachment to our city; and well he might, for no burgh in Scotland was more loyal to him, and few towns had suffered so much in his cause.

It is generally believed that it was in King Robert Bruce's reign (about 1320) that the old Bridge of Don, the beautiful arch which still spans the narrow passage of the Don at Balgownie, was built. One account has it that Henry Cheyne, of the ancient family of the Cheynes of Inverugie, near Peterhead, who was Bishop of Aberdeen at the commencement of the struggle which involved the question of Scottish independence, had so mixed himself up with Baliol's interest and the pretensions of the English king that he was for a time obliged to abandon his Episcopate and go into exile. But that after Bruce had been placed on the throne he restored Cheyne—who was eminent both as a Churchman and a politician—to his former position, on the understanding that he was to devote the revenues of the See which had accumulated during his absence to works of public usefulness connected with the diocese—a condition which the Bishop agreed to—and that one of the first works he set about was the building of this bridge over the Don. Other authorities state that the bridge was built by King Robert's own order, and paid from the funds of the Royal Exchequer. In either view it seems certain that the undertaking was due directly or indirectly to him, or, at all events, to the triumph of his cause, and no more useful work could have been performed, providing, as it did, a convenient access to the old and new towns of Aberdeen from the north, which before that time could only be reached by ford or ferry. The bridge is of a single Gothic

arch resting on a rock at each side of the narrow gorge. The arch is about 67 feet wide at the bottom, and the apex rises to a height of 35 feet or thereby above the water. The depth of water at the spot is from 20 to 25 feet. The bridge which stands to-day —although it has been rebuilt and several times repaired—is substantially the same as when erected, now nearly six centuries ago. It is one of the most picturesque structures of the kind in Scotland, and its graceful proportions and quiet beauty have made it a favourite subject for the brush of the painter and the pen of the poet. It was one of the familiar scenes of Lord Byron's boyhood, and from more than one reference to it in his poems is it clear that in after life the old bridge and the beauty of its surroundings lingered in his imagination as a delightful memory of the past.

From the earliest times there seems to have been a tendency to invest with superstitious associations many of the deep pools in our Scottish rivers, particularly if half concealed in some sequestered spot, and embowered in the leafy verdure of overhanging trees. Although we have not heard it asserted of the deep pool at Balgownie that there is a vast hoard of gold or silver hid away at the bottom—which is perhaps the most common form that the superstition takes—yet, at a time when such absurd fancies took a much firmer hold of men's minds than they do now, a belief was prevalent that the pool there was of unknown depth, and that it was the abode of some sprite or water wraith that used to utter strange and mysterious sounds before storms, or when any great calamity was impending. But the most remarkable superstition about the old arch is one that is said to have its origin

in a weird prediction of Thomas of Ercledoun, commonly called Thomas the Rhymer, embodied in the familiar lines—

> "Brig of Balgownie, wicht[1] is thy wa',
> Wi' a wife's ae son an' a mare's ae foal
> Doun shalt thou fa'."

Even Byron himself was not superior to the superstitious influence of this ancient prediction, for in a note to one of his poems, written many years after he had left this part of the country, he refers to his youthful recollection of the spot, and the awful prophecy with which it was associated, which made him hesitate to cross the bridge—he being the only son of his mother—while he could not resist the fascination it afforded him to climb on to the elevated parapet and gaze down upon the calm dark water below.

After the bridge had stood for a century and a half it began to show signs of insecurity, and its upkeep became a source of repeated anxiety to the Magistrates of Aberdeen; but at the commencement of the seventeenth century, Sir Alexander Hay of Whytburgh, by a formal deed of mortification—in which, by the way, it is distinctly stated that the bridge was built by King Robert Bruce "at his orders and expense"—set apart a sum of money for keeping it in repair, which put an end to all difficulty as to funds. The history of this fund affords a remarkable illustration of the growth of capital when it is judiciously invested and allowed to accumulate. Originally the bequest was of certain crofts of land, the yearly value of which amounted to £27 8s. 6d. Scots, or £2 5s. 8d. sterling; but this small seed has truly

[1] Wicht = strong.

developed into a goodly tree, for from the revenues of the mortification the bridge has not only been maintained, but the new Bridge of Don was built at a cost of something like £16,000, while large contributions have been given to a multitude of kindred objects. The bequest, which is known to the public as the Bridge of Don Fund, has been managed by the Town Council of Aberdeen, and it is understood that the accumulations at present amount to about £25,000.

CHAPTER VII.

THE FOURTEENTH CENTURY—*(Continued).*

Aberdeen sacked and burned by the troops of Edward III.—The Carmelite Monastery and Church—The Cathedral Church of St. Machar.

On the death of King Robert Bruce in 1329, his son David II. was only six years old. Taking advantage of this circumstance, the English monarch revived the old policy of laying claim to the supremacy of this country. Edward III. of England was a prince of a more energetic character than his predecessor, and he took a terrible revenge for the reverses the English had met with in Aberdeen prior to the battle of Bannockburn. He had not been long seated on the throne until, in 1336, in pursuance of his favourite scheme for the subjugation of Scotland, the English arms were again borne victorious over the north, and Aberdeen was once more turned into a battle-ground. Sir Thomas Roscelyn, an English commander, landed with a strong force at Dunnottar, and, marching to Aberdeen, he found the citizens drawn up for defence in the Green, at that time the west-end of the town. In the battle or skirmish that ensued, the town's brave defenders were completely vanquished, and the scenes of bloodshed and plunder which usually accompanied such a defeat were enacted in the streets for several days. Roscelyn was mortally wounded in the fray, and probably this was the reason why the attack on the town and the inhabitants was characterised by

unusual ferocity. Men, women, and children were cut down wherever they were met, none being spared who did not save themselves by flight. The town was afterwards set on fire at different points; tradition says that it burned for nearly a week, and was reduced almost to a heap of ruins. Even Church property was not respected, although the churches themselves were left untouched.

That this calamity happened to the town, and that the destruction of property was as complete as has been represented, are facts that have been curiously confirmed in modern times by an examination of the Exchequer Rolls, which show that an abatement of the annual feu-duty of £17 odds previously referred to, was allowed for several years in consequence of what the town had suffered.

In digging foundations for buildings where St. Nicholas Street now is, as well as about the Kirkgates and other old parts of the town, charred beams have sometimes been discovered, which were supposed to be vestiges of this conflagration. Earthen jars, too, containing silver coins have not unfrequently been brought to light in the same neighbourhood, which were probably concealed by the inhabitants on the approach of the English army, but the owners had not been spared to recover possession.

As late as 1886 by far the largest hoard of silver coins ever found in Scotland was discovered in one of the courts or closes in Upperkirkgate, which, in all probability, was concealed there at the very period of our city's history which we now speak of. These coins numbered upwards of 12,000, all of small value, and were over 60 lbs. in weight. They were chiefly of English mintage, and when carefully examined and

classified it was found that they were mostly of the reigns of the Edwards, but none after the time of Edward III., in whose reign the town was sacked and burned by Roscelyn. They were contained in a bronze pot, which was found a few feet below the surface of the ground, and were in a remarkably good state of preservation, considering that they had lain there for five centuries and a half. A "find" of such magnitude could not fail to give rise to conjectures as to its probable history, and a local antiquary * probably hit upon the true explanation in giving it as his opinion that such an extraordinary number of small coins could only have been intended for distribution among a great number of persons—in fact, that the hoard had been the contents of the pay-chest of the English army, and that the money had either been stolen and concealed by the depredators, or buried there for safety by its proper custodier. In either case the individual who hid it had not lived to unearth it again.

The attack of Edward III. was the fiercest to which the town had been subjected, and apparently it was the last in connection with the English pretensions. The war languished for a time, or rather it was confined more to the southern parts of the kingdom, and with that recuperative power for which Aberdeen people have generally been noted, the town was shortly rebuilt—probably in a better style. The inhabitants settled down to their ordinary avocations, and trade began once more to flourish. But, on the whole, David II. was the occasion of a good deal of trouble to the

* "A Bronze Pot and What Was in It." By Alexander Walker, F.S.A. Scot. Aberdeen. 1886.

citizens. He unfortunately fell into Edward's hands after the battle of Neville's Cross, and was kept prisoner in England for several years. In 1351 he was allowed to visit Scotland on the assurance that he would return to England, and Aberdeen had to do its part in providing hostages as a guarantee that this arrangement would be carried out. After a captivity of eleven years, negotiations were entered into for his final release, and the ransom having been fixed at 100,000 merks, Aberdeen was one of four burghs that became security for this amount.

During the remainder of David's reign he frequently resided here, for he seems to have spent much of his time between Aberdeen and the Castle of Kildrummy, as appears from various deeds signed by him at these places respectively. For the encouragement of trade he established mints at various centres of commerce in Scotland, one of which was set up at Aberdeen, probably at the same place where King William the Lion formerly had his exchequer. Groat pieces of silver coined in Aberdeen at this period are still to be met with in the cabinets of such as have a taste for collecting old coins.

Though the Order of the Carmelites was introduced into Aberdeen a good many years before David's reign began, they appear to have had in him a liberal patron, as, by more than one charter granted at Aberdeen, he confirmed to them various grants and benefactions, which the brotherhood had received from his predecessors, as well as from citizens and others. The monastery of the Carmelites was on the south side of the Green, near the buildings belonging to the Order of the Holy Trinity already mentioned, and from this circumstance the present Carmelite Street no doubt

St Machar Cathedral

takes its name. Connected with the Carmelite Monastery was a church, built about the year 1300, and dedicated to St. John. There was also a burying ground of considerable extent, and recent excavations at Carmelite Street and Carmelite Lane have brought to light large quantities of human bones. The ground was enclosed with a stone dyke, which, occasionally, suffered damage from floods, probably from the stream that formed the outlet of the loch which wended its way in a direction south by east, and crossed what is now the line of Union Street a little to the west of where the entrance to Market Street now is. From that point it passed over the ground where the Market Buildings now stand, and found its way by about Carmelite Lane to the harbour. In more modern times the stream was familiarly known as the Malt-Mill burn. We find that, as late as 1648, the Magistrates gave instructions for the repair of the dyke at the Carmelite Monastery "for saifing the flude incoming on the graifs there."

It appears to have been in King David's time that the erection of the Cathedral Church of St. Machar, as still partly existing, was commenced. To introduce under their respective dates the different occasions at which, from first to last, work upon this building was begun and discontinued, would only confuse the reader, and it will tend to a better understanding of the history of the venerable pile if we endeavour here to give, very briefly, a conjunct view of its progress. For this purpose it will be necessary to look backward from the reign of David II., as well as forward to nearly the epoch of the Reformation.

We have already alluded to the tradition as to

how St. Machar was led to fix on the ground at Old Aberdeen for the situation of the primitive building which he is said to have erected on the spot about the sixth century, and how about the year 1137 it became the site of the cathedral church of the diocese. We cannot suppose that the erection of St. Machar had been of a very permanent character, and it could hardly have been that any part of it existed in the twelfth century, but there is every reason to believe that, from the time of its first selection, the spot had continuously been the site of a place of worship of some sort, though of a humble description. When the seat of the Bishop was brought there, in the time of David I., the ground was occupied by a small church of a very unpretentious type, surrounded only by a few straggling cottages constituting a hamlet called the Kirktown of Seaton. Bishop Cheyne, the prelate in whose time the Bridge of Balgownie was built, took down this humble edifice with the view of erecting one more befitting the dignity to which it had attained as the seat of the Bishopric; but it is not known what progress he made, or whether his intention was not altogether frustrated by his participation in the political events of his time, which, as we have seen, necessitated his temporary retirement abroad. If anything was done by Cheyne or his successors it had been deemed unsatisfactory by Bishop Alexander Kyninmunde (the second prelate of that name), who succeeded to the Bishopric in 1356, as he appears to have cleared the ground of whatever building he found on it at the time of his succession; and the foundations of the building that now exists were laid by him, but his death occurred about 1382, at which time he had only built the walls of the choir and transepts to

the height of six cubits, or, say, nine feet. Skilled architects can yet, from the appearance of portions of the remaining walls, detect the line where Kyninmunde's work stopped short. His successor, Bishop Adam Tynninghame (1382-1390), probably designed, as well as built, the major part of the choir. Bishop Henry de Lychtoun, who succeeded to the See in 1424, seems to have almost completed the nave, and he built St. John's Aisle at its north-east end, and laid the foundations of the great central tower and the two lesser steeples about 1430. The roof was put on, and the floor paved with freestone by Bishop Lindsay about 1445, and Bishop Elphinstone, about 1489, took up the work with characteristic energy, completing the choir, and also the great central tower, which rose from the intersection of the transepts with the nave. The west front, with its seven-light window and the twin octagonal steeples, 114 feet in height, still so entire and picturesque, having been founded by Lychtoun about 1424, were completed by Bishop Gavin Dunbar about 1518, who also, about 1522, erected the aisle known by his name; so that in the time of the last-mentioned Bishop the building attained its best form.

In its complete state the Cathedral consisted of (1) the present main entrance to the building, originally called the marriage porch. (2) The portion now in use as a place of worship, the south side of which was called St. Machar's Aisle—the north side was known as the Consistory Aisle, and the centre part is the Nave. (3) The west end of the building, which, with its great window and north and south steeples, still presents its original appearance. (4) The Consistory House at the base of the north steeple. From the Consistory House a door led into the Charter Room in

the north tower or steeple, where all the records and charters relating to the Bishopric were kept. This was the "Safe," or strong room of the building, and its narrow window in the north tower is still barred with iron. (5) The great central tower towards the east end, with St. John's Aisle on its north side and Dunbar's on the south. In cathedral architecture these two aisles might, with equal propriety, be called the north and south transepts; and (6) the chancel or choir at the east end of the building. The great tower, which was square in form, rose to a height of 150 feet. It was a conspicuous landmark from the sea, and had a fine peal of fourteen bells. The style of its architecture corresponded very much with the existing towers at the west end, having been corbelled in a similar way at the top, with projecting turrets at the four corners. From within the corbelling of the tower rose two sloping gables standing east and west, on which rested an ordinary lead roof, which covered in the whole. It was by the fall of this tower in 1688 that the choir and St. John's and Dunbar's Aisles were demolished. The outline of one of the fine Gothic arches that supported the tower, as well as of the two lesser arches which led from the side aisles into the north and south transepts, are still visible, but what had been the archways are built up so as to enclose the east end of the present church. Portions of the walls of the ruined aisles may still be seen at the east end, and within their precincts many distinguished persons lie buried. In the north aisle the tomb of its builder, Bishop Lychtoun, who died in the year 1440, may still be seen along with the inscription, but it is not well preserved. The south or Dunbar's Aisle contains the beautiful tomb of its

founder, Bishop Dunbar. It is an almost semi-circular niche, very richly carved, and is in fairly good preservation. To the right of the entablature are seen his arms, surmounted by a Bishop's mitre, and his initials, G. D. The sill of the niche originally held a recumbent figure of the Bishop in marble, but it has long since disappeared. Nor are any traces now visible of the choir at the east end, but from excavations made some years ago, it seems to have extended about 100 feet beyond the present east-end gable, and to have been of the same width as the nave, but had no aisles. From what has been said it will be understood that it is only the nave and side aisles of the edifice, which was completed more than three centuries ago, that are now in use as the parish church of Oldmachar, and these remains give but an inadequate idea of the extent and grandeur of the beautiful fane of which it is but a remnant; but a carved oak ceiling, which was put up over the nave by Bishop Dunbar is still entire, and is one of the finest things of the kind to be seen in this country. It is arranged in three lines of square panels, joining at the opposite angular points, and on the panels are painted the names and coats armorial, in correct heraldic colouring, of the princes, prelates, and nobles who contributed to the building. Along the upper border of the side and east-end walls is a richly ornamented frieze, on which are inscribed in ancient black letter the names of the sovereigns of Scotland from Malcolm Canmore to Mary Queen of Scots, and of the Bishops of the diocese from Nectanus to the Reformation, all arranged in the order of their succession. The internal furnishings were also on a scale of great magnificence. Indeed, the wealth of the Cathedral in carved work, chalices of gold and

silver set with precious stones, and vestments of the most costly materials, would hardly be believed in these days were it not that authentic inventories of the whole still exist.

It is sad to think that this noble pile, the raising of which in its different stages spread over a period of more than one hundred and sixty years (1356 to 1522), did not remain entire for more than forty years until it was shorn of some of its most beautiful features, not by the ravages of time, but by the hands of ignorant and misguided men. Enough remains, however, to enable one to form some conception of what it had been in its prime. It is the only cathedral in the kingdom which is built of granite. In some of its parts the architecture exhibits the Norman style, characterised by the rounded arch; but the pointed arches of the nave windows and the marriage porch are clearly Gothic. From the almost entire absence of ornament the building has a plain aspect as compared with Elgin and some other Scottish cathedrals or abbeys where delicate workmanship is a marked feature. But, notwithstanding this, there is a solid and appropriate harmony about its proportions, which is greatly enhanced by the quiet beauty of the spot on which it stands, and no one can wander about its grey walls, and among the graves that lie under its shadow, without feeling that it has a solemn and impressive grandeur altogether its own.

The other ecclesiastical buildings connected with the Cathedral included the official residence of the Bishop, which was dignified by the name of his palace, "a large, fair court," having a tower at each of its four corners. It was built by the first Bishop Kyninmunde, who succeeded to that office in 1329. Its site was near the east end of the Cathedral, and the Chanonry

contained the lodgings of the chaplains and the manses of the canons attached to the See. The whole of these residences seem to have been destroyed by the soldiers of Edward III. in 1336, but were rebuilt by Bishop Spens about 1465. In the palmy days of the Romish Church the ground occupied by the Cathedral and the buildings connected therewith was surrounded by a high wall in which were four gates or ports. The principal entrance, which was known by the name of Cluny's Port, was near the south end of the Chanonry; another was a little to the west of the Cathedral, near to the present gateway into the grounds of Seaton House. The third led to the private residence of the Bishop, and the fourth to the manses of the chaplains from the road going towards the old Bridge of Don. Fragments of old walls or of arched gateways and of heraldic shields from which the charging has well-nigh disappeared are still to be met with here and there in and around the Chanonry —vestiges of the grandeur of a former age now passed away for ever.

In ancient times the Bishop and those associated with him had all the powers and functions pertaining to the great feudal barons, and, as every barony had its gallow-hill where offenders suffered, some have thought that the conical hill called Tillydrone to the west, and just beyond the walled precincts of the Cathedral, may have been the spot where the sentences of the Bishop's court were carried out. Whether there is any truth in this conjecture we cannot say, but it is more pleasant to note that, like the cities of refuge of old, the Cathedral had the privilege of sanctuary and was a sure refuge for such as had committed slaughter accidentally and without malice or design.

CHAPTER VIII.

THE FOURTEENTH CENTURY—*(Continued).*

The Church of St. Nicholas—Important meeting of the Scottish Parliament in Aberdeen—The Burgh Records—Population at the end of the Century—John Barbour—John Fordun.

HAVING given some description of the Cathedral Church of Old Aberdeen, it will now be in order to give a similar outline of the Church of St. Nicholas, the parish church of our own city. Like the Cathedral, the building of this church was performed at times far distant from each other—even centuries apart—but it will be better to take here a continuous view of its progress until the great church reached its most complete form.

The period of its foundation is of so old a date that no exact information on the point can be obtained. One writer says that "the old Church of St. Nicholas began to be builded by the citizens about the year 1060," and although it had not the same ecclesiastical status as the Cathedral Church in Old Aberdeen, the Bishop of the diocese was its parson, and by the pious gifts of the citizens it gradually grew in wealth and magnificence until about the close of the fifteenth century, when it was acknowledged to be one of the finest parish churches in Scotland. The oldest part was the nave, which was a good building in the thirteenth century—certainly a larger and more handsome structure than the little church which then stood at Kirktown of Seaton — and before the end of the

fourteenth century the church had been completed as regards the nave, the transepts and the chancel, which was a small but beautiful piece of work, standing eastward from the transepts. Next in point of time was St. Mary's Chapel, which was still further to the east, and at a lower level. This chapel was begun in 1467, and in use before the choir was erected over it.

Thomas Spens, who became Bishop of Aberdeen in 1459, induced the Magistrates to make a still further important addition to the church by the erection of a stately choir. This step necessitated the removal, or partial removal, of the old chancel, which was done about 1477, when the building of the choir was commenced, and completed in 1507, at which period the great church saw its best days. It was in the Gothic style of architecture, and the design of the whole was cruciform, consisting of a nave with side aisles, north and south transepts or cross aisles, and the choir. The length of the building from the west end of the nave to the east end of the choir, was about 250 feet, and the width about 65 feet. The choir terminated in a semi-hexagonal apse, where stood the high altar. From south to north the transepts measured about 100 feet, and were about 24 feet wide. Upon grand Norman arches at the intersection of the north and south transepts rose a square tower to the height of about 12 feet above the roof of the church, with a louvre window in each of its four sides. Originally, this tower seems to have been gabled and covered with an ordinary lead roof or cope-house, but, probably about the same time that the choir was completed, this roofing was removed, and in its place was erected the familiar steeple, still so well remembered, which was burned down in 1874. It was of oak, octagonal in form, and covered with lead.

It was surmounted by the usual ball and weather-cock, which was at a height of about 140 feet from the ground. At each of the four corners of the basement was a little spirelet, miniature examples of the larger steeple, and of the same material, and in the tower were a clock with dials to the four sides, and a good peal of bells which chimed the quarters. The largest bell, which was four feet in diameter at its widest part, and three and one-half feet high, was called LAWRENCE, or more commonly, "Lowrie," and bore the date 1351. The tradition was that this bell and a lesser one called MARIA, were presented to the church by William de Leith, a provost of Aberdeen, in expiation of his having taken the life—accidentally or otherwise—of one of the Baillies named Catanach, with whom he had got into a quarrel at the Barkmill. Both bells had to be recast about the year 1634, after which they were replaced in the steeple, but in the fire of 1874 they, with several others, fell to the ground and were broken to pieces.

From the description given it will be seen that the West and East Churches as they stand to-day retain the form or outline of the older fabric. The ground where the ancient nave stood is now occupied by the West Church; the cross aisles or north and south transepts are now known as Collison's Aisle and Drum's Aisle; and the choir occupied the site of the present East Church. Externally the choir remained entire until about fifty years ago, though altered internally to suit the requirements of Presbyterian worship. It was divided from the transepts by a wooden screen of rich design, which, after the Reformation, was replaced by a stone wall, forming the whole building into two separate churches. Collison's

Aisle was originally designated the Aisle of the "Holy-Bluid." It takes its present name from its having become the family burial-place of John Collison of Auchlunies, who was provost of the city in 1594, and who, at his own expense, renovated and greatly improved this interesting portion of the building. In the same way Drum's Aisle is so named from its having been for centuries a burial-place of the Irvines of Drum. St. Mary's Chapel was a small chapel or crypt under the choir, and was dedicated to the Virgin as our Lady of Pity. In old writings it is often referred to as "The Lady of Pittye, her vault," and has been used for strange purposes in its day, but in recent times it has been restored to something like its original state. The only parts of the original work now remaining are portions of this beautiful crypt or chapel and Collison's Aisle, together with the lofty Norman arches in the centre of the transept which support the steeple. These arches have been re-faced in some parts where the stones were frayed or broken, but they are substantially the original work, and are beautifully moulded.

The Bishop of the diocese, who had his seat in Old Aberdeen, was Titular of the Teinds; and St. Nicholas was served by a vicar and curates, whose income from lands within the parish must have been small, but the revenues of the church were greatly augmented by the voluntary offerings of the citizens, who not only gave liberally during their lifetime in money, vestments, silver chalices, and sacred utensils of much value, but mortified sums of money and tenements of land and houses for the benefit of the church and clergy in all future time. With such gifts as these the Church of St. Nicholas may be said to have been

wealthy, and the clergy who served at her altars to have been men of a superior stamp. One of the most fertile sources of income seems to have arisen from the practice of burying persons of distinction within the walls of the sacred edifice, for in such cases their families would frequently erect chantries or altars beside the place of interment, which they took care to endow in order that masses might be said on their anniversaries, and prayers offered for the souls of their ancestors, themselves, and their successors. Kennedy, the annalist, gives a list of no fewer than thirty-one such chantries that had been erected within the church, with the names of their founders and the properties gifted for their maintenance. It is interesting to find that the most ancient of these endowments is a chantry dedicated to St. John the Evangelist, and founded in 1277 by Richard Cementarius, mentioned in a previous chapter as the first provost of the city whose name has been handed down to posterity. The purpose of the endowment was for the celebration of masses for the souls of himself, his wife, his parents, his benefactors, and of all the faithful departed; and the properties mortified for this purpose included a piece of land called St. John's Croft, where the road passes to the Craibstone, and also a small annuity from a tenement in the Netherkirkgate.

It is curious to note that in the olden time there were no seats in the church for the comfort of the worshippers. People did not then go to hear sermons, but to perform acts of devotion, and if a worshipper desired to sit he had to provide a chair or stool for his own use. After the Reformation, when preaching came to be looked upon as one of the leading features of public worship, leave was given by the Magistrates

to some corporations and principal citizens to erect in the church what are quaintly called *pew dasks*, which were of oak, and usually bore the name of the proprietor or corporation, with some armorial design in relief. Some of these identical "dasks" now form the seats and benches in St. Mary's Chapel, and others find a place in the Greyfriars Kirk.

From what has been said it will be seen that the old church of St. Nicholas was a building around which many historic memories clustered, and there can be little doubt that within its walls not a few of our Scottish monarchs, including King Robert Bruce and his Queen Isabella, have bowed their heads in worship. For the accommodation of royal visitors to the town the Magistrates erected a small gallery in the choir, which was familiarly known as the King's Seat. In a former chapter we referred to the evident affection which the Bruce cherished for the town of Aberdeen, and this attachment seems to have been shared by members of his family. His daughter Matilda and his sister Christian would seem, in fact, to have lived chiefly in Aberdeen in their declining years, and are supposed to have died here. The last-mentioned lady, in the year 1354, gave to the chantry of St. Nicholas a silver chalice inlaid with precious stones.

Another event of the fourteenth century worthy of note is that, in the reign of Robert II., who was the first of the Stuart line of kings, the Scottish Parliament met in Aberdeen in 1388. A large representation of the Scottish barons was present at this important meeting, and an expedition against England was decided upon, which resulted in the defeat of the troops of Richard II., under the leadership of the fiery Hotspur, in the famous battle of Otterburn.

About the end of the century the history of Aberdeen comes into a far clearer light, as, from that time and onwards, carefully kept records of all public transactions become available. Commencing in 1398, the Burgh Records are practically complete down to the present day, and are contained (1398-1883) in 118 folio volumes, averaging about 600 pages each, all carefully written and collated, comprehending the proceedings of the Town Council, as well as those of the Baillie and Guild Courts. Since 1883 the minutes have been printed. These volumes have been the "quarry," so to speak, from which all who have turned their attention to the past history of the town have derived their materials, and no more satisfactory source of information could possibly be found, as they enable us to trace very clearly the effects wrought on society by the political and religious changes that occurred. In addition to this, they give us vivid glimpses of what may be called the home life of the inhabitants, bringing them before us as engaged in their various trades, as well as their sports and pageants, and even their manners and dress—information of a kind that could not have been obtained from any other source. No Scottish burgh possesses so complete a record of its past history, and it speaks well for the interest which those who have had the charge of our municipal affairs had felt in the honour of the town that, amid all the troubles and hostile attacks to which the city has been subjected since 1398, these valuable records should have been preserved in so perfect a state as to cover a period of 500 years.

At different periods during the century, years of scarcity from failure of the crops were experienced, which must have told severely on the poorer class,

and in the year 1356 the Provost was specially commissioned to proceed to England for the purpose of buying wheat, barley, pease, and beans to relieve the distress. These times of comparative want of the necessaries of life tended greatly to the decrease of the inhabitants, and, judging from the not very satisfactory data at our hand, it would appear that about the year 1400 the population of Aberdeen did not exceed 3,000 persons of all ages. Some, indeed, are disposed to think this estimate too high.

The fourteenth century was not a literary age as regards the north of Scotland, and yet Aberdeen was the birthplace of at least one individual of that early period whose writings have contributed more than those of any other man to the making of Scottish history during the interesting period of the struggle against the supremacy of England over this country.

JOHN BARBOUR is supposed to have been born in Aberdeen about the year 1320. We have no exact knowledge of his parentage, but public records show that there were more than one family of the name holding property in Aberdeen at the time of his birth, and there can be little doubt that he was a member of one or other of those families. He is believed to have studied first at the School of Divinity and Canon Law at Old Aberdeen, and afterwards at Oxford, and he became Archdeacon of Aberdeen about the year 1357. That he was greatly trusted by his ecclesiastical superiors is shown by the fact that, in the year last-mentioned, he was one of three commissioners appointed by the Bishop of Aberdeen to attend the Parliament at Edinburgh to concert measures for the redemption of David II., who had been a prisoner in England since

the battle of Nevil's Cross. The great work by which Archdeacon Barbour has become known to fame is his national epic, entitled "The Bruce," which was written in 1375, in the reign of Robert II. He has left us in no doubt as to the date, for his words are:—

> "And in the tyme off the compiling
> Off this buk, this Robert was King:
> And off hys kynryk passyt wes
> Fyve yer; and wes the yer of grace
> A thousand, thre Hundyr, sevynty
> And Fyve: and off hys eld sexty."

Besides "The Bruce" there is a strong presumption that Barbour wrote a history of Scotland which is referred to by Wynton and other old historians, but that work has unfortunately been lost. "The Bruce" is the oldest poem of any length produced in this country, and will compare favourably with the productions of any contemporary writer, so that Barbour has sometimes been styled the Chaucer of Scotland. His theme was one that readily lent itself to fervid descriptions of the deeds of valour and steadfastness of purpose so characteristic of his hero, and to him belongs the honour of having given to Scotland, not only the first poem in her own literature, but the earliest history of her best and greatest king.

There has been a disposition on the part of some historians to depreciate the work of Barbour as exaggerated and unreliable, but it must be remembered that he was almost a contemporary of Bruce, and on this account his narrative is not to be lightly rejected. No doubt there is an admixture of fiction in the poem, as there is in the great epics of Homer and Virgil, but we have never been able to understand how it is that learned men manifest a disposition to receive the

exaggerations of the Greek and Latin poets without question, and even with a feeling approaching to reverence, and yet cavil at the far more credible narrative of Barbour. It is a curious fact, also, that the men who have thus sought to undervalue Barbour's great poem as unreliable have, in the composition of their own books, never scrupled to draw largely on the materials with which he has furnished them.

Although Barbour excels in depicting deeds of daring, his descriptions of the beauties of nature are equally well sustained, and, as an example of this, we quote the following beautiful lines descriptive of summer:—

> "This was in mids of mirthfull May,
> When birdis sings in ilk spray,
> Making their notes with seemlie soun'
> For softnesse of the sweet seasoun;
> And leaves of the branches spreeds,
> And bloomes right about them breeds;
> And fields strowed are with flowers
> Well sauouring, of seir colours;
> And all thing worthed blyth and gay,
> When that the goode King tuke his way."

As Barbour was a native of Aberdeen this specimen of his style and versification may be held as giving a fair idea of the Scottish language as spoken here in the fourteenth century. He is supposed to have died about the year 1396.

The name of another historian of the same period is also associated with Aberdeen. JOHN FORDUN, author of the first and most valuable part of the "Scotichronicon," the oldest prose history of Scotland, was a contemporary of Barbour's, and attached to the same Cathedral. From his being styled John of Fordoun, it is presumed that he was born at or near

the village of that name in the Mearns. He was educated at the school of Canon Law in Old Aberdeen, and became one of the canons of the Cathedral Church there. Having conceived the idea of writing a history of his country, he spared no pains in collecting materials for this purpose, and with this view he is said to have travelled on foot over a great part of Scotland and Ireland, visiting churches, abbeys, and monasteries, conversing with the brotherhoods on the events of the past, and examining such books and records as they were possessed of. Of all that he learned in this way he took copious notes, and, returning to Aberdeen—where his history was probably written—he completed the first five books of his well-known work, bringing the narrative down to the death of David I. in 1153; and he left materials for carrying on the history to 1385, about which time he is supposed to have died.

CHAPTER IX.

THE FIFTEENTH CENTURY.

The Battle of Harlaw—The Grammar School—Affairs in the time of James I.—The Town's Ports and Bows.

THE Western Islands had been for ages governed by a race of rude but powerful chiefs, who, far removed from the seat of government, assumed, as Lords of the Isles, the state of petty kings, and made war or formed alliances like independent sovereigns. During the vigorous administration of Robert Bruce they had been compelled to do homage as vassals to the Scottish crown; but in the troublous times of his successors they found it easy to resume that independence of which he had deprived them, and they had an awkward habit of descending suddenly on the low country to pillage and murder, returning as speedily to their mountain fastness with their booty.

In the year 1411, in the reign of James I., there occurred the battle of Harlaw, one of those sharp conflicts between the Highlands and the Lowlands which are so apt to happen wherever civilisation and barbarism are found in near proximity. Donald of the the Isles, the chief of that day, having put forward a claim to the earldom of Ross, which included the island of Skye and a large portion of the north-west coast of Scotland, and his title having been rejected by the Regent Albany, it seemed a suitable opportunity for the redoubtable Donald to show what he was capable of in the way of retaliation. Collecting a

host of wild islesmen and highlanders, to the number of about 10,000, he issued from his fastness and swooped down upon Moray and Aberdeen, spreading havoc and desolation in his track, and having reached the Garioch he inspired his undisciplined followers with fresh courage by promising them a rich booty in the sack of the town of Aberdeen. Warned of his approach, a strong force (though much inferior to the highlanders in point of numbers) was got together under the Earl of Mar, one of the best captains of the day, and these were joined by a strong body of the citizens of Aberdeen under the leadership of their Provost, Robert Davidson, so quaintly referred to in the old historical ballad as

> "Gude Schir* Robert Davidson,
> Wha Provost was of Aberdene."

Marching northwards for the purpose of repelling the invader, the armies met at Harlaw, a place on the property now called Inveramsay, about three miles beyond Inverurie. A desperate battle immediately commenced, marked by all the darker features of the old and deep-rooted hostility which existed between the Gael and the Saxon. Mar's army cut their way through the dense masses of the islesmen, and hewed them down in hundreds with their ponderous maces and battle-axes, till they were completely exhausted by their efforts; but the places of the slain highlanders were instantly supplied with fresh combatants, who, finding that their weapons made little impression on their mail-clad adversaries, seized and stabbed their horses, and then, crowding around the fallen riders,

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*The "Schir" is believed, however, to be only a complimentary title, as there is no evidence of his having been a knight.

despatched them with their daggers. The battle was uncertain in its issue, and darkness rather than victory put an end to the conflict, each of the contending armies retiring and showing no inclination to renew the combat. The highlanders left 900 of their number dead upon the field, and the loss on the other side was computed at nearly 600, among whom were Sir Alexander Irvine of Drum, Leslie of Balquhain, with six of his sons, Davidson the provost, and many of the burgesses of Aberdeen. The body of Sir Alexander Irvine was buried on the field, and it is said that in ancient times a heap of stones, known as Drum's Cairn, marked the spot where he was interred. The provost's body was brought back to Aberdeen, and interred beside the north wall of St. Nicholas Church, before the altar of St. Ann, near the great arch of the steeple. On the wall above his tomb in the old church there used to be a stone bearing the inscription:—

"SIR ROBERT DAVIDSON,
Slain at Harlaw.
Eques Auratus."

When the West Church was rebuilt about the year 1740, his remains were seen with a small crimson cap on the head. The standard which the citizens carried to the field was long preserved, and the suit of mail-armour to be seen in the vestibule of the Municipal Buildings, under the tower, is popularly believed to be that worn by Provost Davidson in 1411, but this is by no means certain.

The field of the "red Harlaw" made a deep and lasting impression on the national mind, and for more than two hundred years it was remembered in the music of the people; it lived still longer in their

traditions, and it has been celebrated in ballad and in song. Sir Walter Scott, it may be remembered, in "The Antiquary" brings before his readers old Elspeth crooning to herself snatches of old ballads with which she had been familiar in her youth, among which is the following beautiful fragment:—

"Now haud your tongue, baith wife and carle,
And listen great and sma'
And I will sing o' Glenallan's Earl
That fought at the red Harlaw.
The Cronach's cried on Benachie,
And doun the Don and a';
And Hieland and Lowland may mournfu' be
For the sair field o' Harlaw."

This eventful battle may be said to have terminated the struggle for superiority between the Celtic and the Saxon races. The northern clans continued, indeed, to annoy the lowland districts by their occasional forays, but these proceeded rather from the love of plunder than from any serious desire to overturn the Government.

About seven years after this time (1418) we meet with the first mention of the Grammar School of Aberdeen. It appears to have consisted of a few detached buildings on the east side of the ground which had anciently belonged to the Black Friars, and we suppose it is owing to the existence of the school there that the locality came to be named the Schoolhill. The name of the first master or rector of whom we have any note was Andrew de Syves or Shivas, vicar of Bervy, and the institution seems to have been partly under ecclesiastical supervision and partly under the control of the Magistrates. There is evidence, therefore, that there had been a Grammar School on the Schoolhill for more than four centuries,

but during that period there must have been various changes in the structures. The first building we have any direct knowledge of seems to have been erected about the year 1624, probably where the earliest school stood, which was a little to the east of the spot which the latest building occupied. The school of 1624 had become ruinous—"neither watter ticht nor wind ticht"—about the year 1758, at which time the building on the Schoolhill, still so well remembered by many as the old Grammar School, was erected, and the site chosen for it was then described as "the barn and back close" belonging to "Jean Guild's mortification." Jean Guild was a sister of the well-known Dr. William Guild, whose liberality to some of our public institutions, and particularly to the Incorporated Trades, has made his name a familiar one in Aberdeen to the present day. The school built in 1758 was removed only to make room for Gray's School of Art, which is quite a recent erection, but it had ceased to be used as a school a good many years before it was taken down, as it had long been felt to be too small and entirely out of keeping with our modern ideas of what an important institution of the kind ought to be.

The whole course of the fifteenth century is marked by the repeated occurrence of disturbing elements in the State, the result of the indifferent reigns of the Jameses, who, between minorities, captivities, and general incapacity, were always bringing themselves and their subjects into trouble, and the prosperity of the town must have been greatly hindered by national events. James I., having been kept prisoner in England in his youth, obtained his liberty in 1424, having agreed to pay £40,000 as the

cost of his maintenance and education at the English Court. Along with Edinburgh, Perth, and Dundee, Aberdeen entered into a bond for its proportion of this ransom; and David Menzies, a well-to-do burgher of the town, was ordered to repair to England as a hostage for the fulfilment of the obligation, where he remained for a considerable time on his parole. The King afterwards gave to these towns a full discharge for this obligation, and the deed which he granted may still be seen. It is given at Durham on 26th March, 1424.

This prince having met with a violent death in the Carthusian Monastery of Perth, and his successor being but a boy of six, Scotland once more fell into the hands of factions, and the distracted state of the country increased to such an extent that in 1440 the Provost and Magistrates thought it advisable to demit their functions for a time and to appoint a military protector for the town in the person of Sir Alexander Irvine of Drum, who was invested with the highest civil and military authority by the unanimous consent of the burgesses under the title of captain and governor, which position he held for two years. This state of matters had the effect of turning every burgher into a soldier, and all were commanded to provide themselves with arms at their own expense, according to the value of the property of which they were possessed. Persons of ample means were ordered to be well mounted from head to heel, and to possess themselves of a battle-axe, a two-handed sword, and an iron mace or spear, and a burgess possessing property of the value of £20 was bound to provide himself with a helmet, a doublet, and habergeon for defence, and his offensive weapons were a sword and

buckler, a bow and sheaf of arrows, and a knife or dagger. In addition to this the town was temporarily fortified—the ports were guarded every night, and an armed patrol of thirty men was daily selected from the citizens as a guard to prevent surprise. Notwithstanding these formidable preparations our townsmen were not called upon at this time to defend their hearths and homes, or to take the field against the enemy, but it has been truly said that the best way to insure immunity from attack is to be well prepared for it.

As regards fortifying the city and guarding the town's ports, or bows, it should be explained that Aberdeen was never walled or fortified in the sense in which these terms are usually understood. In times of anticipated danger from without the entrances to the back streets or lanes from the fields were sometimes built up, and this, together with the houses themselves and the garden walls, formed a tolerably complete line of defence, while the citizens were required to confine themselves within the gates. As an additional defence, when there was reason to fear any formidable invasion, fosses or ditches were occasionally dug as a temporary defence at the more vulnerable points, but from a very early date the main accesses to the town were guarded by gates, commonly called ports, or bows. It would appear that there were six of these ports or entrance gates, namely—(1) the Futtie or Footdee Port, at the south-east corner of Castle Street; (2) the Shiprow Port, at the head of the Shore Brae; (3) the Netherkirkgate Port, at Wallace Nook; (4) the Upperkirkgate Port, near the middle of that street, at the house now No. 41, which still projects a little more into the street than

the next house further down; (5) the Gallowgate Port, sometimes called the Causey Port, near the Porthill; and (6) the Justice Port, at the north-east corner of Castle Street. These ports, or bows, indicate pretty nearly the limits of the town in ancient times, and in seasons of danger the strong oak gates with which they were provided were locked and carefully guarded. The ports themselves were of solid masonry built across the street and pierced by an archway. Some of them were standing as late as 1768, but about that time the last of them was removed, as it was felt that they obstructed the traffic. It may be observed here, in passing, that the old house at Wallace Nook would have been outside the Netherkirkgate Port, and as it is certain that no such house stood on the ground until early in the eighteenth century, it is impossible that the house referred to could have had any connection with Sir William Wallace, as is sometimes asserted. It is now thought probable that, as a well is known to have existed there from a very early period, the name had originally been the Well-House Nook, easily corrupted into Wallace Nook, and that the figure seen in the niche in the corner has been the recumbent effigy of some knight carried off from the Church of St. Nicholas at a time when such monuments were looked upon as so much rubbish.

At a very early date the town was also divided into four quarters, named respectively the Footdee, the Green, the Even, and the Crooked Quarters, a division of which we sometimes hear even to the present day. Probably the origin of this curious arrangement was that as there were four Baillies, each of them had one of the quarters of the town assigned to his particular oversight. The position of the

Footdee and Green Quarters is sufficiently indicated by their names. The Even Quarter comprehended the half of the space north of the Green on the west of Guestrow and Gallowgate; the Crooked Quarter embraced the remaining space north of the Castlegate to the east of Guestrow and Gallowgate. The four quarters had their common centre at the Market Cross, near the west end of the Castlegate. When there was cause to apprehend any special danger, burgesses were called upon to assist the Magistrates in the keeping of the public peace, and a captain was appointed to each quarter. This practice has not altogether disappeared in our own day. On royal birthdays, for example, when riots have been known to occur, we sometimes see an announcement to the effect that certain gentlemen have been appointed captains of the different quarters, whose duty it would be, in the event of any disturbance happening, to report at once to the Magistrates. The captaincy is looked on now very much as a joke, but the appointment has some interest as a survival of a very ancient custom.

CHAPTER X.

THE FIFTEENTH CENTURY—*(Continued).*

St. Thomas' Hospital—Greyfriars' Monastery and Church—Bond of Man-rent with Huntly—Lord Forbes in Aberdeen after Sauchie Burn—Sir Andrew Wood's claim to the Feudal Superiority of Aberdeen—Founding of King's College—Church of St. Clement at Futty.

ABOUT the year 1459, St. Thomas' Hospital, sometimes called the Bede House, was founded by Canon Clatt of the Cathedral Church of Aberdeen. Its site was at the south-east corner of the ancient choir of St. Nicholas, or near to where Free Melville Church now stands. The hospital was endowed by the founder for the reception and maintenance of poor men of Aberdeen, and he granted certain properties in the Netherkirkgate and elsewhere for its establishment and support. Its benefits were afterwards limited by the Magistrates—on whom the patronage of the institution devolved after the founder's death—to decayed burgesses of the town, but it does not appear that any such restriction was contemplated in the original foundation. This was the origin of what is known to this day as the Guild Brethren's Hospital, the revenues of which are still received and disbursed by the Town Council. The founder of the hospital, and also the Council, laid down a number of rules and regulations for the conduct of the inmates—they were to be regular in their attendance at church, they were not to stroll on the streets or frequent taverns, nor to

leave the town without permission—but after a time, strifes having broken out among the bedesmen, they were discharged from the hospital and lived at freedom in the town, receiving an annual allowance in lieu of residence. About the middle of the eighteenth century the building was taken down, and the ground on which it stood was sold, the price being paid over to the Town Council as part of the funds under their management. One of the members of that body is still named Master of the Guild Brethren's Hospital, though we do not suppose that his duties are now of an onerous description.

A monastery of the Franciscan or Grey Friars was established in 1471, on the east side of the Broadgate, where Marischal College now stands. The donor of the ground and buildings thereon was Richard Waus or Vaus, burgess of Aberdeen, but these mendicants do not appear to have acquired any other property or revenues here—the monastery and garden, together with what is now the Greyfriars Kirk, having been all that belonged to them when they were suppressed at the Reformation. The church, which is still in use as one of the parish churches of the city, is said to have been built for these friars by Bishop Gavin Dunbar, and it is now the only existing church in the New Town in which the Roman Catholic worship was performed prior to the Reformation. When we say this we do not forget the existence of St. Mary's Chapel and Collison's Aisle, but they are only fragments. There is nothing finer in Scotland than the great transomed window in the south end of the Greyfriars Kirk, with its seven lights and basket tracery, but, unfortunately, before it can be seen from the outside one has to go through the narrow pend leading into Longacre, while

inside the building the concealment is at present nearly as tantalising owing to the position of the galleries. The whole of the west side of the church, though completely hidden, is an admirable example of the Gothic architecture of the pre-Reformation period. The east side, which is better seen, has a commonplace appearance, but the reason of this probably is that when first erected there had been cloisters connected with the monastery, with rooms above on that side of the church. Some modern alterations and patchwork have helped still further to disfigure the east side and north end. When the monastery and kirk were first erected they stood in a part of the town that was comparatively open, as there were no houses on the line that now forms the west side of Broad Street. The whole space from the east side of that street to the west side of Guestrow was unencumbered with buildings of any kind, so that the Broadgate was of great breadth and appropriately named. Nor was it till a much more recent date that dwelling-houses were erected between this old ecclesiastical foundation and the Broadgate—the first buildings that were put down there being merely low shops or booths resembling the krames about old St. Giles in Edinburgh, which, although otherwise unsightly, did not hide the finer features of the building behind.

From a historical point of view the Greyfriars Kirk is, without exception, the most interesting ecclesiastical building in the New Town of Aberdeen. It was within its walls that the Covenant was signed by the inhabitants on the 3rd of April, 1639, and it was here that the General Assembly met in 1640 at the time when Charles I. was re-assembling his army at the commencement of the Covenanting struggle, to avenge

the hostile demonstration of the Covenanters under General Leslie at Dunse Law. Before proceeding with the business the Assembly waited for some time the arrival of the Royal Commissioner, but the relations between the King and the Scottish Church had by this time become very strained, and, as no Commissioner appeared, it was resolved to go on without him. Alexander Henderson, David Dickson, Samuel Rutherford, and other well-known ministers took an active part in the proceedings.

At present there is a proposal to take down the Greyfriars Church, but it is to be hoped that an effort will be made to preserve to us so good a specimen of our old Scottish Gothic work, and it would not be a formidable undertaking to restore it to something like its pristine beauty.

As a great deal of lawlessness continued to prevail among the turbulent barons in the far north, the citizens were again under the necessity of erecting additional defences for the protection of the town, and of keeping watch and ward both by night and day. This feeling of insecurity had the effect of drawing the powerful Earl of Huntly and the burghers of Aberdeen into a closer union, and in 1462 they entered into a mutual obligation, called a bond of man-rent, by which each of the contracting parties bound himself to defend the persons and property of the other when attacked. The obligation contained in this remarkable deed was to be binding on the parties for the space of ten years. But, with characteristic shrewdness and caution, the authorities of Aberdeen insisted on a clause being inserted stipulating that they were not to be bound to embark in any movement that

might compromise the freedom of the burgh or their allegiance to their lawful sovereign—a stipulation which they afterwards founded on, and, in virtue thereof, declined to respond to the call of the Earl of Huntly when, by a special letter, he summoned them to join him in an expedition against the Earl of Ross, who, obtaining possession of Inverness by stratagem, had assumed the state, as well as the title, of an independent sovereign, and plundered the adjacent country.

When King James III. came under the influence of a circle of low-born favourites he offended the nobles to such an extent that they induced his son, then a youth of sixteen, to head a rebellion against his father's government. The result was that the King was defeated at Sauchie Burn in 1488, and, though he escaped from the field, he was afterwards stabbed to the heart by one of his enemies, who pretended to be a priest, in a humble dwelling where he had taken refuge. Not long after this our neighbour Lord Forbes, who appears to have fought for the King at Sauchie Burn, proceeded to raise a force to avenge his death, and, with this object in view, he marched northward to Aberdeen with a band of followers whom he had induced to join him in the movement. For the purpose of creating sympathy in this perilous undertaking and exciting the passions of the burghers of Aberdeen, when he reached the outskirts of the town he caused the bloody shirt which had been taken from the King's body after he was murdered to be carried aloft on the point of a spear; and with this ghastly banner the company marched, by the Green and Shiprow, to the Castlegate. But, although the Magistrates appeared to sympathise to some extent with his

enterprise, and gave him fair promises of assistance, it does not appear that the ranks of these insurgents were greatly augmented here, and in a few weeks afterwards they were miserably defeated.

About the year 1494 a curious claim to a most valuable part of the property of the burgh was put forward by Sir Andrew Wood of Largo, the Scottish Admiral. Sir Andrew had been a valuable public servant. In his famous ships, the "Flower" and "Yellow Carvel," he had, both at the Forth and Berwick, as well as at the mouth of the Tay, so successfully engaged portions of the English fleet that they were literally driven from our shores, and so well pleased was King James III. with his gallant conduct on these occasions that, by formal deed, he made a gift of the Castle Hill of Aberdeen and the forest of Stocket to the Admiral and his heirs, and this document had been in existence for some years before the thing was heard of. No doubt the brilliant services before mentioned deserved substantial recognition, but the King had no right to give away what had already been bestowed on the burgesses and community of Aberdeen by one of his royal predecessors, King Robert Bruce, and on the transaction coming to light it created much astonishment and indignation in the town. At a head court, called expressly to consider what course should be adopted in the circumstances, it was resolved to resist Sir Andrew's claim to the uttermost, and the citizens pledged themselves to defend their rights both with their persons and goods. Ultimately the case came up for decision before the Lords of Council, who fortunately took a common-sense view of it, and pronounced the alleged gift to Sir Andrew Wood to be null and void—a decision afterwards concurred in

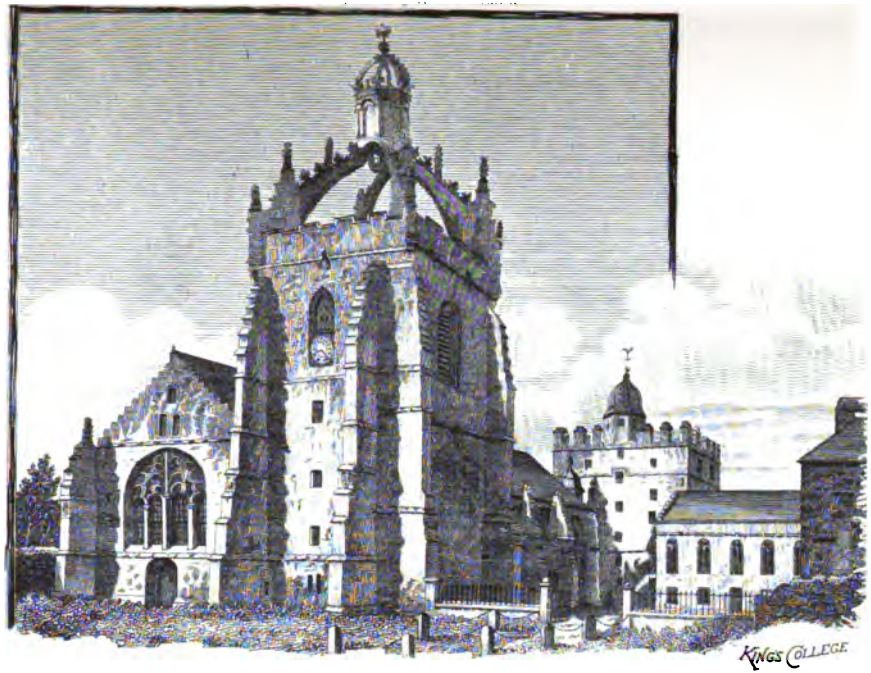
by James IV. Had the claim been sustained, the consequences to the town of Aberdeen would have been most disastrous. From being a royal burgh it would almost to a certainty have degenerated into a mere burgh of barony, and ever afterwards it would have been dealt with, not as a constituent part of the State, but solely as the patrimony of a private family, who would thus have become our feudal superiors.

Until about the period of the Reformation, literature and mental culture were looked upon as matters with which the common people of Scotland had little or no concern. Even among the upper and middle classes many could not read, though it must be admitted that the want of such an accomplishment was no great hardship, as there were really no books fitted to interest them. Fewer still could write, and the only learning worthy of the name was confined to the clergy, who were thus the most powerful class in the realm. With the single exception of the Grammar School, which, as we have already seen, existed in the Schoolhill as early as 1418, there was no school in Aberdeen for secular instruction, and the Grammar School was attended only by the sons of burghers in a good position. For the education of young people of the poorer classes there was literally no machinery whatever. Young men training for the Church were educated by the clergy of their order in their own religious houses, but the instructions given there were adapted from a purely ecclesiastical point of view, and confined mainly to theology and canon law. A liberal and enlightened churchman, William Elphinstone, who became Bishop of Aberdeen in 1484, was the first to conceive the idea of somewhat enlarging the scope

of instruction, and of erecting a college that should be devoted entirely to the purposes of education; although there is little doubt that even he intended the college mainly for the benefit of the Church of which he was a distinguished prelate. Having laid his views on this important subject before King James IV., who made frequent visits to our city, that monarch entered heartily into the proposal; and as no undertaking of the kind could be successfully carried out in those days without the sanction of the Church, he applied to His Holiness Pope Alexander VI. for the necessary powers. In his letter to the Pontiff the King draws a deplorable picture of this part of his dominions, and gives one the impression that His Majesty was more anxious to make out a very strong case than to give a strictly accurate account of the state of affairs in the north. "The inhabitants," he says, "are ignorant of letters, and almost uncivilised." There were no persons fit to preach the Word of God to the people, or to administer the sacraments of the Church; and, besides, the country was so intersected by mountains and arms of the sea, or distant from the Universities already erected (at St. Andrews and Glasgow), and the roads so dangerous, that the youth had not access to the benefits of these institutions. Such a sad recital could hardly have failed to move the pity of the Pontiff for our benighted condition, and the requisite "bull" for the erection of a college in Old Aberdeen was obtained in 1494. The Scottish Parliament having ratified this undertaking, the building of the college was commenced in the year 1500, and completed about nine years afterwards. It was dedicated to the Virgin, and was at first called the College of St. Mary of the Nativity, but as it became

more opened up to the study of the arts and sciences it was called King's College, probably on account of the patronage it had received from King James IV. The college was liberally endowed by Bishop Elphinstone during his lifetime, and he bequeathed a large sum of money to it at his death. It was placed under an excellent system of management from the first, and was fortunate in having as its professors men of eminent ability and learning. As regards the building itself, the only part of the original work still standing is the chapel on the north side of the quadrangle, with the massive tower and fine window at its west end. One of the chief glories of the chapel is the carving of its woodwork, which, throughout, is of the most gorgeous and delicate kind, and is still as clean and sharp as if fresh from the tool. Of this carving, Billings, in his admirable work, entitled, "The Baronial and Ecclesiastical Antiquities of Scotland," says "there is no woodwork in Scotland capable of a moment's comparison with the stalls of King's College, nor will many English specimens rival them." The crown by which the tower was surmounted seems to have been of a less substantial build than that now existing, as it was blown down in 1633, but soon after that date the present design, with the graceful proportions of which we are all so familiar, was put up. It is in the form of an imperial crown, surmounted by a lantern and cross, all of the most enduring granite, and is greatly admired by all good judges of architecture for its happy adjustment of the correct form of the crown to the tone of Gothic work.

The founding of this noble institution was really the first lighting of the lamp of learning in the north, and from it as a centre of light, increasing in brightness


KINGS COLLEGE

as the years rolled on, has proceeded much of that eminence in the various departments of science and literature for which so many of our north countrymen have been distinguished.

There was a place of worship in Old Aberdeen called the Church of St. Mary *ad Nives*, or, popularly, the Snow Church, also founded by Bishop Elphinstone, in 1497. It was designed for the devotional exercises of the parishioners after the Cathedral had been completed, but in 1499 the church and vicarage were annexed to the University then recently instituted. Originally the church was surrounded by a burying-ground of considerable extent. The burying-ground is, however, now under cultivation, but the portion of the ground which formed the site of the ancient church is still enclosed, and is used as a place of interment by some of our old Catholic families. It lies from 200 to 300 yards to the south of King's College, but on the opposite side of the road. Not many people are aware of the existence of this churchyard, as it is situated behind the houses on the west side of College Bounds, and the entrance is by a doorway not differing much in appearance from the other doors in the street. Scarcely a trace of the Snow Church now exists, as, about the year 1640, the stones of it were taken for building purposes about the college.

Long before the close of the fifteenth century the village of Futty, now called Footdee, had come to be a considerable collection of houses, and about the year 1498 the Council built a chapel there for the benefit of the white fishers, which was dedicated to St. Clement. The priest or chaplain was supported by an annual contribution of small amount in respect of each boat or fishing-line, but, having no other endowment,

the building fell into decay after the Reformation. In 1631, by the liberality of some of the citizens, the church was restored or rebuilt, as well as endowed to some extent, and a generous individual, George Davidson of Pettens, enclosed the surrounding space that it might be used as a burying-ground. In the present wall of the churchyard may be seen a venerable-looking stone with this inscription:—

"GEORGE DAVIDSONE, ELDER BURGES OF ABD.,
BIGIT THIS DYK ON HIS OVIN EXPENSES.
1650."

The present St. Clement's Church, which stands on the original site, was built about the year 1787.

CHAPTER XI.

THE SIXTEENTH CENTURY.

Appearance of the Streets—Visit of Margaret Tudor, Queen of James IV.—Flodden Field—Building of the Bridge of Dee.

As regards both external appearance and internal comfort the style of houses common in Aberdeen in the sixteenth century was very inferior. The poorer houses were entirely of wood, and roofed with heather, and those of the better class were partly of stone and partly of wood. The general aspect of these houses would give one in our day the impression that the builder had begun to rear the fabric without any very definite conception as to the style in which he would complete it, or that he had proceeded fully as much by chance as from design. The windows were inserted, one here and another there, in a haphazard kind of way as regards their position, few of them being on the same plane or of the same dimensions. As a rule both doors and windows were small; the access to the upper part of the house was usually by an open stair leading up to the first floor; and the roofs were covered with tiles or thatch. The rooms were low-roofed and dingy, and everything in the nature of sanitary arrangements was utterly wanting. What were called "fore-stairs" were common in every street. These were curious galleries or balconies of wood in front of the first-floor windows, projecting four or five feet into the street, and fenced with a wooden railing in front. To these fore-stairs the

householder and his family would betake themselves for various purposes—it might be to see anything passing along the street that was worth looking at, or to take the air of an afternoon, when he could enjoy a "crack" with the occupants of the similar fore-stair opposite, and it is said that, in the narrower streets, it was possible for the occupants of the one balcony to shake hands with the occupants of the other. Dung heaps were allowed to accumulate on the streets, and pig sties were numerous in positions scarcely less conspicuous, while the pigs were allowed to roam about in order that they might eat up whatever food they could find, as the customary way of disposing of all kinds of refuse and garbage was to throw it from the doors or fore-stairs on to the streets. Such, there is reason to believe, was the general aspect of the streets in the days of the Stuart Kings.

It has already been said that, as the Court frequently moved about from place to place, visits from royalty were by no means uncommon, and although such occasions were attended with a good deal of expense, they were, at all events, beneficial in one respect, inasmuch as before the arrival of the royal visitor a general "redd-up" and cleaning of the streets became imperative, for, as a preliminary to the auspicious event, the bellman was caused to pass through the town and charge the inhabitants to remove "all mydddings from before their doors, and to denude and rid the High-gate of all swyne and swyne's cruffs, under pain of escheeting the same."

The first noticeable event of the sixteenth century was a visit to the town, in the month of May, 1511, by Margaret Tudor, wife of King James IV., and daughter

of Henry VII. of England, and a short description of the reception awarded to this Princess will suffice to give some idea of the form that loyal demonstrations of this kind took in those bye-gone days.

The town having first been "clengit" as explained, Her Majesty was met either at the Shiprow or Netherkirkgate Port by the Magistrates and a large company of the principal citizens, where she had presented to her the port keys as a token that the city and all within its gates were placed at her disposal. There four honourable men, previously appointed for the purpose, and arrayed in robes of velvet, raised over her a gorgeous canopy, which they supported by staves at the four corners, under which, and accompanied by the procession which had been formed,

> "The sound of menstrallis blawing to the sky,"

she made a royal progress through the principal streets. The fore-stairs of every house were hung with tapestry or arras-work, or decked with branches of laurel or holly, behind which were stationed such of the household as were not upon the streets. At one point in her progress she was met by twenty-four maidens of "marvellous bewtie," dressed in green, and their hair intertwined with threads of gold. These sang and chanted some lay in her praise, composed specially for the occasion; and they accompanied their voices to the sound of timbrels, after the manner of the Hebrew maidens in sacred story. For the delectation of the common crowd, fountains of wine were set to run freely at the Market Cross, so that all might partake, and generally the town was given over to feasting and jollity. In the course of her stay here, some scenic representations were arranged for her entertainment

of a kind that we should now call *tableaux vivants*, or living pictures, taken chiefly from Holy Writ, and representing such incidents as the Angel thrusting Adam and Eve out of Paradise for their disobedience, the Salutation of the Virgin and the Orient Kings presenting to the Infant Saviour their offerings of gold, frankincense, and myrrh. In addition to all these delights, a propine or present of £200 in money was made to Her Majesty, contained in a cup of curious workmanship, which was itself of no inconsiderable value. This present was in in Scots money, and consequently the amount would have been under £20 sterling, but money was worth much more then than the same sum would be now, and our civic authorities had often much difficulty in raising the necessary funds for these propines, which were usually accompanied with a further present of wine and sweetmeats. A tax upon the inhabitants was the legitimate method of meeting the difficulty, but as such a tax was apt to engender discontent if it occurred too often, the Magistrates sometimes found it necessary to adopt other plans for raising the money. A common device was to grant a lease for a number of years of some part of the town's property at perhaps less than one-half of the rent it was really worth, on condition that the lessee should at once pay down a slump sum, or grassum, in consideration of the advantage he had thus obtained. In this way many pecuniary embarrassments were temporarily got rid of, but such a policy, so early begun and frequently resorted to in more recent times, seriously affected the stated annual income of the Common Good.

There had always existed a cordial feeling between this country and France, and when Henry VIII. of

England, in 1513, was drawn into hostilities against that power, King James IV.—notwithstanding that his Queen was the sister of the English King—thought it his duty to show his sympathy with his French allies by invading England, and, with this view, orders were issued to assemble the whole fighting power of Scotland at Edinburgh. Although the proposal was not well received by the Scottish nobles, James was personally liked, and the appeal was responded to from all parts of the country, so that the army that assembled on the Borough-Muir at Edinburgh was perhaps the most numerous and best accoutred that Scotland had ever been able to get together. To this great gathering the town of Aberdeen contributed its quota of spearmen and horses, equipped by a special tax levied on the inhabitants; and the whole army, the King commanding in person, crossed the Tweed, and soon encountered the English at Flodden. Our Aberdeen men found a place well to the front in the Scottish host, and were gallantly led into action by the Earl of Huntly. Encountering the van of the English under Sir Edmund Howard, the attack of our spearmen was so fierce that the English troops were unable to stand against it, and were thrown into complete disorder, Howard's standard being taken, and his division totally routed. But, greatly owing to the headstrong conduct of James, who was impetuous and impatient of contradiction, similar success did not attend the movements of the other divisions, and on Flodden Field Scotland received the most crushing blow recorded in her annals. The King himself and the flower of the Scottish nobility and gentry were among the slain, and it was estimated that the Scots left from 8,000 to 10,000 dead on the

field. It is not probable that any of our gallant townsmen ever returned to tell the tale of disaster and defeat, and even to this day when Flodden is referred to, a pensive sadness seems to steal into our minds. Sir Walter Scott in his "Marmion" gives eloquent expression to the lingering feeling of sorrow which this national disaster has produced, in the following beautiful lines:—

> "To town and tower, to down and dale,
> They tell red Flodden's dismal tale,
> And raise the universal wail;
> Tradition, legend, tune, and song
> Shall many an age that wail prolong.
> Still from the sire the son shall hear
> Of the stern strife and carnage drear
> Of Flodden's fatal field,
> Where shiver'd was fair Scotland's spear,
> And broken was her shield!"

Up to the beginning of the sixteenth century there was no bridge over the Dee, and the only way of entering the town from the south was either by crossing at a shallow part of the river about three hundred yards below where the bridge now stands, the particular spot being still known as the Foords, or at a common ferry still farther down the stream at the Craiglug; and it is probable that the existence of this ancient ferry is the origin of the name by which that part of the town is still distinguished—the Ferryhill district. From the city records we find that in the course of the fifteenth century the erection of a permanent bridge over the river was fully recognised as an urgent necessity, and in 1448 the Magistrates of Aberdeen agreed to subscribe for this purpose a sum of money and a further amount yearly until the work had been completed. This proposal went so far

that a design of the bridge was prepared, and as the science of bridge-building and of architecture in general was then understood by ecclesiastics only, John Livingstone, Vicar of Inverugie, was appointed to superintend the work. But there is no evidence that the work was ever commenced, or, if anything was done, the scheme had been abandoned as being more than its promoters were able to accomplish. It would appear, in fact, that no work of any magnitude could be successfully undertaken in pre-Reformation times without the powerful aid of the Church, and it was left to the generous and large-hearted William Elphinstone, Bishop of Aberdeen, to commence the present Bridge of Dee, which he did soon after he had completed the building of King's College, about 1509; but this excellent prelate, being then a man "well stricken in years," did not live to see it finished. After his death, the work was taken up by a successor, the equally enlightened and liberal Gavin Dunbar, who successfully completed the bridge about 1525 One Latin inscription still on the bridge, which is to the effect that the last-mentioned prelate rebuilt one that had fallen, would point to the conclusion that during the years that elapsed between the death of Bishop Elphinstone and the resumption of the work by Dunbar, part of the structure erected by the former had been demolished and had to be rebuilt. When finished, the bridge consisted of seven semicircular ribbed arches, as it still does, but it was in the peculiar style of all old bridges of the kind—the carriageway and parapets rising considerably towards the centre arch, and falling towards the ends, besides which it was very much narrower than the necessities of the greatly increased vehicular traffic of modern times demand.

The arms of both Elphinstone and Dunbar, under a mitre, occur repeatedly on the bridge, and another Latin inscription gives the date of its erection by Dunbar as 1525. A little chapel or cell, dedicated to the Virgin, stood at the north-east end of the bridge, for the convenience of travellers performing their devotions when leaving the town on a journey or returning from travel. This small edifice had a chaplain attached, and was possessed of the various sacred utensils used in Romish worship. It was probably demolished at the Reformation, and it is in evidence that the sacred vessels were delivered into the hands of the Magistrates. At the south end of the bridge were porch and gateway, with a chamber above used as a watch-tower, in which a guard was stationed in time of war to prevent sudden surprise, and also at times when any pestilential disease prevailed in the southern parts of the kingdom, to prevent persons likely to carry infection from entering the town. Besides completing the bridge, Bishop Dunbar conveyed to the Magistrates his lands of Ardlair, in the parish of Clatt, for its maintenance in all future time, a trust which the Baillies accepted; and they solemnly swore by "touching the crucifix" that they would faithfully apply the revenues for the above purpose.

Like the Bridge of Don, it has been often extensively repaired and partially rebuilt, but in its main features the Bridge of Dee is still that of the two great Churchmen by whose liberality it was originally erected.

Owing to the great increase in the size and population of the city in more recent times, it was found necessary to improve the accesses to this bridge, and to widen it. When it was first erected, and for three

centuries afterwards, the public road to Aberdeen turned sharply to the eastward at the north end of the bridge, and, passing through the lands of Pitmuxton, entered what is now called the Old Hardgate. The line of the old road is well enough defined along the left bank of the river near the Foords, and the old bridge of three arches by which it crossed the Ruthrieston Burn is still standing, and in very fair preservation. At the top of the Hardgate the road again turned eastward by Langstane Place and Windmill Brae, at the bottom of which stood the "Old Bow Brig" over the Denburn, crossing which the traveller found himself in the Green. If he desired to go to the centre of the town, or Market Cross, he had the choice of two ways—either by the south or the north side of St. Katharine's Hill. On the one hand the route lay by Trinity Corner and Shiprow, and on the other by Puttachie-side (or Carnegie's Brae) and Netherkirkgate. No doubt there had been a bridge over the Denburn at the Green long before the Bridge of Dee was built, but the date of the erection of the first bridge there must be so remote that it would be hopeless to find any record of it. The last bridge that occupied the spot was built in 1747, and the cost of it was paid out of the funds gifted by Gavin Dunbar for the up-keep of the Bridge of Dee. When the Denburn ceased to be an open stream at that point, owing to the construction of the Denburn Valley Railway, the Bow Brig was taken down; but the stones were preserved, and, their relative positions having been marked, it was put up some years afterwards in Union Terrace Gardens, where it may still be seen in its original form, it having been looked upon as a relic of the past worth preserving.

Bishop Dunbar lived for only seven years after the Bridge of Dee had been completed, he having died on 9th March, 1532. The last public act of his useful life was the founding and endowing of the "Bishop's Hospital" in Old Aberdeen, which he designed for the maintenance of twelve poor men—such as had wrought at the churches he had built, or at the Bridge of Dee, or who had done service in the King's wars, to be preferred in the first instance. This building stood on the north side of the Chanonry, and is described as having been of considerable size, and well adapted to its purpose, each of the twelve inmates having a separate room for his own use. Like every foundation of the kind, it ultimately lost its original character as a hospital, but the pecuniary resources of which it was possessed are still available, and to this day a number of old men receive an annual allowance or pension from the revenue of the funds provided by the benevolent founder.

CHAPTER XII.

THE SIXTEENTH CENTURY—*(Continued).*

Lawless proceedings of the Forbeses—Building of the Block-house—Alleged attempt on the life of James V.—Aberdeen men at Solway Moss and Pinkey—Visitation of the Plague—The Leper House.

SEVERAL curious illustrations of the extremely unsettled character of the times are met with in the reign of James V., of which some lawless proceedings of the Forbeses and other local magnates may be adduced as examples:—

Three Garioch lairds—Seton of Meldrum, Leslie of Wardhouse, and Leslie of Balquhain—in order to avenge some private quarrel, entered the town on a Sunday, in 1525, under cloud of night, with about eighty armed followers, and proceeded to attack the houses of some of the principal citizens who, they imagined, had given them some cause of offence. The inhabitants were speedily aroused from their slumbers by the tumult in the streets, and, seizing such weapons as they could find, they resolutely attacked those disturbers of the peace and succeeded in expelling them from the town, but not before eighty of the inhabitants were killed or wounded. It was believed that this affair was instigated by John Collison, who had formerly been Provost, but the circumstances that led to the attack were never clearly ascertained.

Two years afterwards (1527) the laird of Meldrum, one of the actors in this night attack, was killed in

the house of Gilbert Menzies, the Provost of the town, by the Master of Forbes. They had probably met as the best of friends, but quarrelled about some trifling matter over their cups, and Forbes, who was of so passionate a temper that he could hardly brook contradiction, had recourse to his sword, and wounded his companion so as to cause his death.

Not very long after this another curious affair occurred with Lord Forbes, the Master's father. It would appear that the Magistrates had been in the habit of allowing him an annual present of some wine in return for services rendered in the protection of the salmon fishings in the Dee and Don belonging to the town. Whether the authorities had come to believe that he was overpaid, or had not given their property that measure of protection they had a right to expect, does not appear, but, from whatever cause, they refused to continue the gift, at which he was highly incensed, and meditated revenge. Accordingly, a band of his lordship's adherents, among whom were John Forbes of Pitsligo and Arthur Forbes of Brux, with a number of their confederates, made an armed raid upon the town on the night of the 30th July, 1530; but, after a sharp encounter, in which one of the Forbeses and several of the citizens were killed, the assailants were overpowered, and made prisoners in the Greyfriars Place, off Broadgate, where, after being confined for twenty-four hours, they were allowed to depart. Strange to say, for this praiseworthy act done in defence of the liberties of the town, Lord Forbes had the effrontery to lodge a criminal information against the Provost, along with four of his sons and a number of the citizens who had been active in quelling the disturbance, charging

them with assault and with unlawfully detaining the persons of his friends. The whole of the accused were accordingly cited to appear before the Justice Aire at Linlithgow, where they were tried on the charge, but completely acquitted of all blame.

These and other similar affairs led to great precautions being taken to prevent such attacks in future. Persons were appointed to guard the ports of the town by night, and in the daytime a watch was stationed on the steeples of the church and Tolbooth to give warning by ringing the bell if horsemen were seen approaching the town. Many of the young and active citizens were provided with weapons, in the use of which they were exercised at weekly "Wappinschaws," a very old term with which the Volunteer movement of modern times has made us familiar. About the same time fears were also entertained of an invasion by "our old enemies of England," and the state of our defences became once more matter of serious consideration. Special precautions were taken on this occasion to prevent an attack by sea, and the entrance to the port was blocked by an iron chain drawn across the fair-way, the ends of which were fastened to iron shackles on either side, so that no vessel could enter without the cognisance of the authorities. A fort, called the Block-house, was also erected at the Sandness, near the landward end of what is now called the North Pier. For upwards of fifty years before the time we speak of, a fort of ruder construction had occupied the same spot, but in 1532 a strong erection of solid masonry was substituted. In old views of the town and harbour, this building, which was called the Block-house, was a prominent object. It was circular in form, the walls about six

feet thick, with embrasures on the side which commanded the harbour entrance, and in the centre was a smaller building which rose several feet higher than the circular wall of the fort, intended probably for the storage of ammunition and as an outlook. It is not very long since the remains of the Block-house disappeared, and, in the front wall of the building which now occupies the ground, may be seen a stone with the following inscription:—

"1477,
A Fort Stood Here.
1532,
The Block-House.
1878,
This Building Erected."

In 1537 King James V. paid a visit to Aberdeen of fifteen days' duration. This was immediately before his marriage with Mary of Lorraine, the issue of which was the unfortunate Mary Queen of Scots. His Majesty was sumptuously entertained by the Magistrates during his stay here, but a most unfortunate thing happened to disturb the harmony of the occasion. The Master of Forbes, who, as we have seen, was a man of a restless and intriguing character, seems to have organised, or at least he was accused by the Earl of Huntly of having organised, a design to assassinate the King "by shot of culvering," in one of his public appearances in our streets, and of instigating a mutiny against his authority on some previous occasion. The exact details of the conspiracy do not appear to be recorded, and as the individual accused had by his quarrelsome disposition made himself many enemies, it is not improbable that the circumstances of the case

may have been greatly exaggerated in order to accomplish his destruction. If this was so, his accusers succeeded in their object, as both the Master and his father, Lord Forbes, were imprisoned upon the charges, and afterwards brought to trial in Edinburgh. The father was acquitted, and the son found guilty and sentenced to be hanged on the same day; but, according to some authorities, this mode of capital punishment having been looked upon as an unnecessary degradation to a person of his rank, by the intercession of some of his friends he had the favour to be beheaded and quartered.

By this time (1542) Henry VIII. had become anxious to throw off his allegiance to Rome, and being desirous that the Scottish King should join him in his famous struggle with the Pope, he arranged a meeting with James at York for the purpose of discussing the situation. But the Scottish King did not keep the appointment, and Henry felt himself slighted to such an extent that his wrath could only be appeased by an immediate invasion of Scotland, and he sent an army across the Border, which ravaged the country in the usual way. To avenge this insult King James assembled a force of 10,000 men—and again 100 of our best citizens were drafted into the service, equipped as usual at the cost of the town. The command of this army having been given to a court favourite possessing little or no knowledge of military affairs—Oliver Sinclair by name—the expedition ended in a disgraceful rout at Solway Moss, where many of our Aberdeen men were killed and others became prisoners. King James had never been quite himself since the death of his two sons in one day, and this defeat so affected his spirits that he retired to Falkland Palace

only to die. As he lay at the point of death news reached him from Linlithgow of the birth of a princess —afterwards Mary Queen of Scots—tidings which, instead of raising his drooping spirits, seemed only to add to a sorrow which was already too great for him to bear.

Similar warlike services were demanded of the citizens on the invasion of Scotland by the Duke of Somerset in 1547, during the minority of Queen Mary, which resulted in another humiliating defeat of the Scots at Pinkey. Great fears were entertained that the English commander would follow up his success by continuing his victorious march northward, which, in the disturbed state of the country he could easily have done. Active measures were accordingly taken for the defence of Aberdeen, both at the ports and the harbour. A temporary fortification was erected near the Broad Hill, the trenches and earthworks previously formed along the Links were again put into a defensible state, and all able-bodied men were forbidden to leave the town on any pretence whatever. But fortunately tidings were brought to Somerset that a serious conspiracy against his authority was being formed in England, and after indulging in a course of wanton destruction of property in and around Edinburgh, including the beautiful Abbey Church of Holyrood, he found it necessary to hurry home as speedily as possible.

The feeling of general insecurity that prevailed about this time rendered it necessary that a military man should again be called on to take the management of affairs, and George, Earl of Huntly, was elected Provost of the town, which office he held for two years (1545-1547). This was the only instance of a nobleman being appointed to fill the civic chair.

For about a century and a half prior to the Reformation the town appears to have made very little progress, the population at the dawn of that interesting period being estimated at about 4,000 persons of all ages, or about the same number of inhabitants as Stonehaven contains at present. The causes that acted against the growth of the population are not far to seek. The three scourges so frequently referred to as having made havoc among the inhabitants of Bible lands—the sword, the famine, and the pestilence—had all been at work. Harlaw had bereft Aberdeen of many of its best and bravest sons; drafts of Aberdeen men had, as we have seen, helped to swell the ranks of the Scottish armies on the fatal fields of Flodden, Solway Moss, and Pinkey, few of whom ever returned; and the rough and unsettled nature of the times generally did not foster either domestic happiness or length of days. Years of scarcity were also of frequent occurrence from the comparative or complete failure of the crops, and the want of bread, or the inferior quality of such provisions as were to be had, thinned the ranks of the poorer classes. But the worst scourge of all was the pestilence or plague, with which Aberdeen, in common with all the chief towns of England and Scotland, was periodically visited. During the first half of the sixteenth century no fewer than six different visitations of the plague or pestilence are noted by our annalists. The premonitory symptoms of the malady were intense weariness, slight shivering, alternate pallor and flushing of the face, followed after a time by delirium and coma. As the end drew near livid spots would often appear on the body from the extravasation of blood, and blood would sometimes ooze from

mucous surfaces. Death usually occurred on the fifth or sixth day after the seizure. The moral effects of this scourge on the survivors were also very noticeable. Many died of fear. The ties of kindred were frequently disregarded, and children forsook their plague-stricken parents, or parents their children. Dissolute and profane persons either became more so, or were overcome with a maddening sense of their sinfulness, and the religious fixed their eyes more steadily on futurity. In short, the whole framework of society became temporarily unhinged. So great was the terror which this pestilence inspired, that the bodies of those who died of it were at one time ordered to be burned; and when the disease prevailed in southern towns—as it frequently did—the inhabitants of Aberdeen were forbidden, under pain of death, to receive or lodge strangers, lest they should bring in the infection. In order to show that this prohibition was no empty threat, a gibbet was ordered to be erected at the Cross, another at the Bridge of Dee, and another at the harbour mouth, and if any infected persons arrived by sea or land, or if any inhabitant received or harboured them, the men were adjudged to be hanged, and the women to be drowned! But though they were prepared to take the lives of fellow-creatures rather than risk the possibility of their bringing the infection from without, it does not appear that they made any attempt to dislodge a formidable enemy that lurked within, for there is reason to believe that the reeking heaps of filth that were allowed to accumulate in the narrow streets of the town had as much to do with the propagation of the pestilence as the other dangers against which the city was so carefully guarded. As no medical skill

was available worthy of the name, little or nothing could be done to cure those affected, and all that was aimed at was, therefore, to check the dissemination of the scourge by separating the plague-stricken from the rest of the community. This was effected by removing them to temporary huts erected on the Links, and also at Schoolhill, where, with few exceptions, they were taken only to die. Pits or trenches were dug in the immediate vicinity, into which the dead were cast, without either coffin or winding-sheet, and human remains have not unfrequently been unearthed in the Links, which are believed to be those of the victims of this awful visitation. It is reckoned that as many as 1,600 of the citizens succumbed to this fell disease at one time, which would represent probably about a fourth part of the whole inhabitants; and the town was so terribly infected by it that the Magistrates held their meetings at Gilcomstone, and some authorities state that the winter classes of the University were temporarily transferred to Fraserburgh. The causes of this terrible malady have not been clearly ascertained, but, as already indicated, it is extremely probable that it was engendered, or at least aggravated, by the entire absence of sanitary arrangements; and the fact that its ravages were felt chiefly by the poor is accounted for by their food being often insufficient in quantity and bad in quality, so that they had less power to resist the malarious influences by which they were surrounded. But although there were doubtless much privation and suffering in the lower grades of society, we get glimpses into the domestic arrangements of the well-to-do burghers of the

period which make it obvious that they possessed many of the comforts, and not a few of the luxuries, of modern times.

The disease called the leprosy was likewise not unknown here some centuries ago, and its ravages were by no means confined to the poor, but visited equally the cottage and the palace. Many of the Scottish towns had leper houses, which were designed not for the cure of the infected, but to ensure their complete separation from the healthy. An hospital of this nature was erected for Aberdeen on a piece of ground near to what is now the east end of Nelson Street, and for many years after the building had disappeared the ground on which it stood was known as the Leper's Croft. The hospital was but poorly endowed, and its unfortunate inmates seem to have been much neglected, as we read of their being sometimes compelled to go into the town for food or fuel "to the perell of clene folkes." In order to partially remedy this evil there was granted to the house the right to take one peat from every load exposed for sale in Aberdeen and the Old Town. The disease, which was never very common, eventually disappeared, and the latest mention we can find of the hospital is in 1604, when the kirk session ordained "ane puir woman infectit with Leprosie to be put in the Hospitall appoyntit for keiping and haulding of Lipper folkis betwixt the townis; and the keyis of the said hospital to be deliverit to her." This was probably the last inmate, as, in a few years afterwards, there is evidence that the building had become ruinous.

CHAPTER XIII.

THE SIXTEENTH CENTURY—*(Continued).*

The Guildry—Trade Corporations—Public Amusements—Eminent Men before the Reformation: Bishop William Elphinstone, Bishop Gavin Dunbar, Hector Boece.

THE active population of Aberdeen at the period we have come to in this history was of three classes—the merchant burgesses, the craftsmen, and the common people, who belonged to no association, and enjoyed no special privileges.

The merchant burgesses or Guildry were the most influential body in the city, next to the few independent gentlemen who had arrogated to themselves the exclusive right to manage the town's affairs. In burgh communities, men whose interests were identical have invariably been alive to the advantages of forming themselves into associations or guilds, for the advancement of their common interests or for mutual protection. Long before the Reformation, the merchants of Aberdeen were a strong and increasing corporation. Their great aim was to secure for their own benefit the exclusive right of dealing in all goods or merchandise over which they could claim or pretend to have any control—an object in which they succeeded to the fullest extent; for their interests were carefully guarded, not only by regulations framed by the Magistrates, but by the laws of the realm, and, in consequence, they steadily grew in wealth and influence.

They elected annually one of their number—who was styled the Dean of Guild—to preside at their meetings, and he was without doubt the most important personage in the town after the Provost. Sometimes he united with his Deanship the office of City Treasurer, and even that of Procurator-Fiscal of the burgh. In the latter capacity he possessed great powers, extending even to the death penalty for capital offences, for he hanged pirates, and on one occasion the Dean had the equivocal honour of being publicly complimented on his singular activity in the burning of witches.

The Craftsmen were probably a more numerous body than the Guildry, though taking lower rank in the social scale, and they also found it necessary, for their own protection, to form themselves into corporate bodies. They doubtless took this step long anterior to the time of which we have any particular record, but at first each craft had probably been content to exist simply as a private association for the protection of its own interests. The sixteenth century was not long begun when a resolute movement seems to have taken place among the Craftsmen for the purpose of improving their position, and this was done by applying to the Magistrates for what was termed a "Seal of Cause," by which the Deacons elected were officially recognised, and vested with a sort of magisterial authority within the membership of their respective crafts. The following constitute the seven Incorporated Trades of Aberdeen in the order of their precedence, with the years in which they seem to have obtained their "Seals of Cause":—

The Hammermen - -	1519 and 1532
The Bakers - - - - -	1534
The Wrights and Coopers - - -	1532

The Tailors (recognised) - - -	1511
The Shoemakers - - - -	1520
The Weavers (elected a Deacon) -	1444
The Butchers - - - - - -	1534

Other trades, such as the Litsters or Dyers, the Skinners and Furriers, and the Barbers were originally recognised by the Council as incorporations, though they have now no separate organisation. But the seven trades now incorporated recognise as eligible for membership the workers in other crafts germane to their own, so that nearly all the operative tradesmen of the town may be admitted to membership in one or other of the corporations, if duly qualified in other respects; but no one who was not either a Burgess of Guild or member of a trade association could open a shop in the town or make with his own hands any article to be sold for his own benefit without incurring the highest penalties. Although these "Seals of Cause" gave the crafts to which they were granted a freer hand in the administration of their own affairs, they had long been dissatisfied at their practical exclusion from the management of civic affairs, and this feeling increased as they grew in numbers and influence, and constant jealousies and strifes with the Council and Guildry were the natural consequence.

As regards the common people, who did not belong to either of the privileged classes above mentioned, and who seemed to rest satisfied in the belief that their superiors were made to govern, and that it was for them only to obey, we fear that, as a rule, their case and condition received but scant consideration. Both the merchant and the craftsman throve, and in many cases grew rich by the strength of the poor

man's arm, but the poor man himself partook but very sparingly of the fruits of his labour. Neither Chartism nor Trades Unions had then been heard of, and if anyone had been bold enough to propound the modern theories of such bodies, whipping, imprisonment, and banishment from the town would certainly have been his fate. The non-privileged classes were naturally the greatest sufferers from scarcity of provisions and visitations of the plague, which were of frequent occurrence, but, like children, which in a sense they really were, these calamities were forgotten as soon as they passed away, and a light-hearted frivolity usually characterised them. Indeed, this seems to have been the case with all classes of the community, and it could hardly have been otherwise. There were no books to read, no newspapers, no conveyances, and indeed no roads, so that there were no facilities for leaving the town. As a natural consequence, the people had to make the best of what was within their reach, and found their pleasure in various sports which seem to us to be of a puerile and childish description.

In all these merry-makings the buffoonery of the Abbot and Prior of Bon-Accord (local names corresponding to the characters known in England as Robin Hood and Little John or the Abbot of Unreason) played a conspicuous part. There is reason indeed to think that the Magistrates maintained at the cost of the town a public fool or jester, whose duty it was to enliven such exhibitions with his jokes and antics. At least, a clown of the city was of such note that in 1503 he was invited to the Court of James IV., and the accounts of the Lord Treasurer attest how well His Majesty was pleased with "Jok, the fule of Aberdene."

Sundays and saints' days were times of unusual gaiety. The Sunday partook more of the nature of a market day than of a day of rest. Booths or shops were open in the early part of the day, and after mid-day dancing, leaping, vaulting, and other sports were freely indulged in. Morris dancing was, in particular, a favourite diversion—a silly and fantastic species of movement, in which various grotesque figures gambolled about to the sound of rude music and the clashing of swords and staves. On the first Sunday in May the May-pole was set up "high as a ship's mast," and festooned with garlands of flowers. Round this pole grown men and women would dance in circles the whole day long, with hands joined as in the modern amusement of "jingo-ring." Others would go into the woods to bring in the summer, and a prevailing custom on that day was to repair to St. Fithick's Well, a spring on the south side of the Bay of Nigg, at which the people would drink and invoke the protection of the saint. It was customary to leave some rag of clothing beside the well as an offering, and the whole ceremony was meant to have a religious significance.

At Candlemas and other festivals the members of the Incorporated Trades turned out in great numbers to parade the streets. Those taking part in the display usually assembled at the Play-field, near the Woolmanhill, where the order of procession was formed, after which they marched through the town accompanied by the city minstrels, some carrying the insignia of their crafts and others made up so as to represent such personages as Adam and Eve in their primitive innocence, St. Nicholas and St. Bride, kings, emperors, woodmen, &c. Women sometimes disported

themselves in men's clothes, and men donned the garments of the women, an exchange which led to all kinds of absurd situations, which were hugely enjoyed. In this guise they would wait at the houses of well-to-do burgesses at Christmas and New-Year's Eve, carrolling and dancing in the expectation of receiving some small present in money, a custom which probably has its survival in the young people of our own day asking for their "Hogmanay."

But the exhibitions on the preparation of which most care appears to have been bestowed were a kind of dramatic performance called Miracle Plays. A play of this description, called the "Haly Blude," was performed at the Windmill-hill (supposed to be the Porthill) as early as 1440, and they continued to be more or less in vogue till within a few years of the Reformation. At one period these compositions commanded the attention of the best classes of the citizens. The Magistrates and Council sometimes selected the two principal performers from among themselves, and they ordained each of the Trade Corporations to find certain others of the subordinate *dramatis personæ*. No detailed description of these performances has come down to us except that they were presented on a stage erected for the purpose, and that the subjects chosen were chiefly scenes from our Saviour's life and passion or the legendary incidents recorded in the lives of the saints. It is exceedingly probable, however, that little or no dialogue was indulged in, and that the presentation was more pictorical than histrionic. We can imagine a state of society in which such exhibitions might be better fitted to create in rude and ignorant minds a clearer conception of the truths of the Christian

religion than any other kind of teaching could have done; but such exhibitions always degenerate, and long before the Reformation they had assumed a character which could only be regarded as a burlesque of sacred subjects.

It would not be difficult to trace among us almost to the present day the lingering remnants of some of the ancient customs above described. Processions of the trades, for instance, and going to Torry on the first Sunday in May, were practices much observed forty years ago, but education, floods of cheap literature, daily newspapers, and, above all, railway travelling, have wrought mighty changes since then.

Up to the time of the Reformation the number of our townsmen who were sufficiently distinguished to hand down their names to posterity was not large. As has already been pointed out, mental culture was to be met with almost exclusively among Churchmen. And many of these had their hands so full of public duties as to have no time left for literary work, though otherwise well fitted to engage in it. They are, however, remembered in a way equally important to us for their public spirit and great expenditure of time and means in the promotion of works of public benefit, many of which still exist as their lasting monuments. Of this class of public men were William Elphinstone and Gavin Dunbar, Bishops of Aberdeen, whose names can never be omitted in any sketch of the history of the town.

WILLIAM ELPHINSTONE was born in Glasgow in 1431, where his father, who was a younger son of good family, had acquired some fortune as a general merchant. The name of his mother was Margaret

Douglas, of the house of Drumlanrig, but she died when her son was quite young. It would appear that after the death of his wife the Glasgow merchant entered into holy orders, and became rector of Kirkmichael and Archdeacon of Teviotdale. Having completed the usual course of study, young Elphinstone took priests' orders, and for four years acted as his father's curate, after which he went to France, where he remained for nine years, during some part of which he taught canon law at Paris and Orleans. Returning to Scotland in 1471, he became Commissary of Glasgow and Rector of the University, and was appointed Bishop of Aberdeen in 1483. Having abilities which fitted him for service both in the State and in the Church he was sent on several important embassies to foreign Courts, and became Chancellor of Scotland, and afterwards Keeper of the Privy Seal in the time of James IV. But his heart was always in his pastoral work in Aberdeen, and he was constantly devising schemes for the comfort and enlightenment of the people among whom he dwelt. The founding of King's College, his large share in the building of the Cathedral Church and of the Bridge of Dee, all previously referred to, afford ample evidence of his large-hearted benevolence. The defeat of the Scots at Flodden in 1513, when the good old man had attained the ripe age of eighty-two years, completely broke his spirit, and during the short time that he lived afterwards it is said that he was never seen to smile. He had indeed good cause to take the disastrous defeat of the Scottish army much to heart, as it would appear he had unwittingly been made the instrument of supplying the King with the funds which, contrary to the advice of his nobles, were squandered on this

insane expedition into England. Next year he was summoned to attend an important meeting of the Scottish Parliament and set out for Edinburgh, but the journey proved too much for his failing strength, and he died on 25th October, 1514. His remains were deposited, according to his own directions, in a vault under the floor of the Chapel of King's College. Bishop Elphinstone was a man of great administrative ability and sterling worth, and, by his earnest endeavours for the good of his diocese and his country, gained for himself the love and reverence of all ranks and conditions of men. While during his lifetime he gave with a liberal hand, he, at his death, left £10,000 to the College he had founded. Notwithstanding the busy life he lived, he found some time for literary work, as he superintended the preparation and printing of the *Breviary of Aberdeen*, and collected the materials for the lives of the Scottish saints contained in that work.

GAVIN DUNBAR was not Elphinstone's immediate successor in the Bishopric, but he was truly his successor in his benevolent character and public spirit. He was the fourth son of Sir Alexander Dunbar of Westfield, only son of James, fifth Earl of Moray, and became Bishop of Aberdeen in 1518, little more than three years after Elphinstone's death. He seems to have taken Elphinstone's character for his model, and formed a resolution to complete all the works of usefulness which that estimable prelate had in hand when he was called away by death. In accordance with this resolve, he completed the south side of King's College buildings and also the Bridge of Dee, at which no progress had been made for several years. He likewise carried forward the work on the Cathedral, bringing that building to its most complete stage; and

founded the Bishop's Hospital, besides which he built the present Greyfriars Church in the New Town. It is said, and we can well believe it, that he expended the whole revenues of the see on these and other public works in and around Aberdeen, and at his death, which occurred on 9th March, 1532, he was universally regretted. He had the same patriotic spirit, the same taste for what was useful and beautiful, as his great predecessor, Elphinstone; and in the character of these two prelates of the Church of Rome —a Church then hoary with years and tottering to her fall—we see a survival of all that was best and noblest in that Church in the purer days of her youth.

In the field of literature the name of at least one man of the first half of the sixteenth century has become well known, and his writings have been a mine of valuable material out of which much of our national history in its earlier stages has been constructed:—

HECTOR BOECE was born in Dundee about 1465, and educated chiefly in Paris, where he was afterwards appointed a professor of philosophy, and enjoyed the intimate friendship of Erasmus and other learned men of the time. When King's College was fairly established, or about the year 1505, Bishop Elphinstone invited Boece to become the first Principal of that institution, a post which he held for fully thirty years, his salary being forty merks, or about £2 4s. 6d. sterling. He was at the same time made a Canon of the Cathedral Church, and chaplain of St. Ninian's on the Castle Hill. In 1522 he published his first book, entitled "The Lives of the Bishops of Mortlach and Aberdeen," and five years later appeared his greatest work, "The History of

Scotland," on which his fame chiefly rests. It was originally written in Latin, and the style, which is chaste and scholarly, has been much commended. Soon after the publication of his history (about 1527), James V. bestowed on him a pension of £50 Scots yearly, but in 1534 he was presented to the benefice of Fyvie, after which the pension ceased. Boece's death occurred in the year 1536, and he is buried beside his distinguished patron, Bishop Elphinstone.

It is a curious and at the same time a gratifying fact to find that a very large part of all that is known of Scottish history, at what may be called the period of transition from the traditional to the trustworthy, has been gathered from the writings of men who were connected with the Cathedral Church in Old Aberdeen or with King's College. Take away the writings of Barbour, Fordun, and Boece, and the early history of Scotland would have been but the veriest shadow of what it is in reality. We are quite aware that all the three have been accused of narrating as facts much that was apocryphal, or, at all events, that rested on slender evidence; but it would be a great mistake to judge our first historians by the present-day standard. The man who now proposes to write the history of any country or period has countless authorities to refer to, which, like a mass of evidence, he can sift and accept or reject at discretion; or, if it is necessary, he can go abroad to inform himself by personal investigations on the spot, and return in ever so short a time to commit his impressions to writing. But in Boece's time all this was very different. The historian then was without books, neither had he facilities for travelling, so that he was ignorant of everything except what went on around

him, and was thus liable to be imposed upon by travellers' tales which he had no means of correcting or disproving. Besides he lived in a superstitious age, as the fabulous stories recorded as facts in the lives of the saints—the only kind of literature that could then be said to be plentiful—abundantly testify, so that no absurdity was deemed impossible or unlikely. But, notwithstanding all these circumstances, the materials provided for us by old pioneers of history like Barbour and Boece are most valuable, and have been largely drawn upon by modern workers in the same field; indeed they have little else to go upon.

CHAPTER XIV.

THE SIXTEENTH CENTURY—*(Continued).*

THE REFORMATION: *Churches and Chapels in Aberdeen at the period —Vices of Churchmen—Progress of the New Doctrines—Outrages on Ecclesiastical Buildings.*

IT will be gathered from what has already been stated, that at the epoch of the Reformation there were, including Old Aberdeen, ten Chapels or places of worship here. These were (1) the Collegiate Church of St. Nicholas, having a number of chantries or minor chapels attached; (2) the Chapel of Mary Magdalene, or St. Mary's Chapel, at the east end of the great church; (3) the Chapel of St. Katharine, on St. Katharine's Hill; (4) the Chapel of St. Ninian, on the Castle Hill; (5) the Church of St. Clement, for the fisher population of Footdee; (6) the small Chapel or Oratory at the north end of the Bridge of Dee; (7) the Cathedral Church in Old Aberdeen; (8) the Church erected there by Bishop Elphinstone, subsequently annexed to the University, and commonly called the Snow Kirk; (9) the Chapel which still exists as part of the buildings of King's College; and (10) the Parish Church of Old Aberdeen, occupying a site within what is now St. Peter's Cemetery. Besides these, there were the Chapels attached to each of the four different Orders of Friars, namely—The Trinity and Carmelite Friars, both in the neighbourhood of the Green; the Black Friars, at Schoolhill;

and the Grey Friars, at the Broadgate, making, altogether, about fourteen places of worship. It is estimated that the clergy connected with the different chapels and monastic establishments numbered about one hundred and fifty, a large number in proportion to the size of the community; for, during the first half of the century, the plague and other scourges had been repeatedly at work, and the population at the time did not probably much exceed 4,000 persons of all ages.

From the various sources of information that are open to us it is clear that at the time we speak of many abuses and corruptions had crept into the Church. There were great and good men in her communion here, but the clergy as a class had greatly fallen off from the purity which characterised the early Church, and had become venal and corrupt. We find them once and again cautioned by their ecclesiastical superiors to be more careful and circumspect in their manner of life; but the moral tone must have been low over all, for the terms in which they were warned lead one to conclude that it was not so much the indulgence of vice that was objected to in itself, as the openness and publicity with which it was practised; and the reproofs would appear to have sprung not so much from a wish to reform their lives as from a fear that respect for the Church would be lessened, and its power over the consciences of men weakened and undermined. The truth was that the superiors who counselled amendment were not themselves by any means free from the vices against which they warned their subordinates, and their admonitions had therefore little effect. As was forcibly pointed out in a representation made by some of the clergy, who were, doubtless, superior to the practices

complained of, "divers that are pertinax say that they cannot accept counsail and correction of them who cannot correct themselves." Boece himself admits that the different Orders of Friars had come to lead idle and useless lives; and the writings of Sir David Lindsay, and other authors of the period, are full of the most biting sarcasms at the vices of the clergy, and the rapacity and selfishness for which they had become notorious. In fact, some writers believe that Lindsay's satires did more to bring about the revolution that took place in our ecclesiastical system than all the attacks of Knox and his associates.

About 1524, a great scandal was caused by strifes among the Chaplains of St. Nicholas, which became so notorious that the people deserted their ministrations, and for a considerable time divine service was almost wholly neglected. By an appeal to Bishop Dunbar, the grievance seems to have been partially removed, but the cause of dissatisfaction soon reappeared, and the Magistrates were obliged to discharge every Churchman over whom they had jurisdiction. But while many of the priesthood were thus hateful, and hating one another, carrying their wranglings even to the altars of the Church which they served, they made amends for their own profaning of the sacred edifice by seeing that the laity paid a becoming respect to the house of God, for we find that about this time a poor man was severely punished for being seen in the porch of St. Nicholas Church with his bonnet on his head, which, in all probability, was a pure inadvertence on his part. From these and other circumstances we need not wonder that there was some measure of preparedness on the part of the people of Aberdeen to receive the new opinions; or at

least there must have been a feeling that some amount of change was not undesirable.

The Reformed religion had made considerable progress in England and even in the south of Scotland before it was much heard of in Aberdeen. So far as can be gathered from our records the first individual who got into trouble here for inclining to the views of the Reformers was John Marshall, rector of the Grammar School. Of the extent or nature of his opinions there is, unfortunately, no record, but he apparently thought that greater liberty of opinion ought to be tolerated in religious matters than the Romish Church allowed to her adherents. His views having become known, he was summoned before Provost Collison in 1521 to explain his position. He informed the Magistrates with a frankness that did not well agree with the want of firmness which he afterwards manifested that, while it ever should be his desire to zealously discharge his duties as a teacher of youth, he did not consider himself in any way amenable to the Pope of Rome, whose authority he contemned. In consequence of these free expressions of his opinions, Marshall was subjected to a good deal of annoyance (not to use a stronger term) for about two years, but eventually his constancy gave way, and he expressed sorrow for having spoken so freely. The records show that his death occurred about the year 1529.

It was about the same time that Martin Luther came before the world as a reformer of the Church, and it was not long until the leaven began to spread to this country. It is probable that his famous theses had found their way here by vessels arriving at the port of Aberdeen, for our commercial intercourse with the continent was one great means of

promoting the Reformation. In July, 1525, it was found necessary to enact that no ship should bring any of Luther's books into Scotland, which, it was said, had hitherto "bene clene of all sic filth;" and the ecclesiastical authorities procured from the King an order to the Magistrates, enjoining them to give publicity to the terms of a statute against heretics, enacted in the time of James I., in the hope, no doubt, that if the people were fully informed of the risk they ran in adopting Protestant principles it would have a salutary effect, but we do not find that any proceedings followed upon this step.

For the next twenty years the new doctrines do not appear to have made so much progress in Aberdeen as in some other Scottish towns; and the reasons for this were probably the power and popularity of the Earl of Huntly, who was zealously devoted to the Romish faith, and the influence of the learned men connected with King's College, who also rigidly adhered to the old order of things. The movement, however, was greatly accelerated in the south by the burning of Patrick Hamilton and George Wishart, for it is a well-known principle that any attempt to stamp out such a movement by the martyrdom of its promoters is the very best way to insure its ultimate triumph. Our townsmen began to express their minds very freely on the subject of these barbarities; and soon the country resounded with the indignant voice of John Knox, who so vehemently denounced the errors of Popery that the influence of his eloquence reached even to Aberdeen. The Earl of Huntly became Provost of the burgh in 1545, and he, being a rigid Romanist, would personally have been disposed to take active measures for the suppression of the

heretical opinions; but the Magistrates appear to have been apathetic, and beyond imprisoning two men who indulged in the foolish freak of suspending the image of St. Francis by the neck with a rope, we do not find that any other persons were subjected to fine or imprisonment. The people of Aberdeen have usually been known for their Scotch caution rather than for any liability to outbursts of fanaticism; and it is safe to conclude that if they had been left to themselves at the crisis of the Reformation—although the changes that took place might have been delayed for a time—the disgraceful scenes that took place here and in Old Aberdeen would never have been enacted.

But in January, 1560, the town was invaded by a body of hot-headed zealots from the south, excited almost to frenzy by the work of destruction in which they had been engaged in their progress northward; a diabolical passion that seemed to grow in fierceness in proportion as it found means for its gratification. There is reason to believe that the priests or chaplains connected with the churches here had for some time feared such an invasion, and that they had previously taken the precaution to remove, or to conceal, many of the valuable articles which they possessed; and our records show that the Chaplains of St. Nicholas had before this delivered portions of the silver work and ornaments belonging to that church into the hands of the Magistrates for safe keeping, on the understanding that they would be restored when called for. There was not much, therefore, in the shape of superfluous ornament to be found, either outside or inside our churches, that could have reasonably called forth the vengeance of such a mob as pertaining specially to idolatrous worship, but, feeling that mischief of

some kind must be done, they actually fell to work on the spire of St. Nicholas Church, with the view of pulling it down, an outrage that was only prevented by the courage and good sense of some of the citizens. Many of the lower classes in the town having thus caught the iconoclastic infection, the rabble afterwards attacked and destroyed the houses of the Carmelite Friars in the Green, and one of the Friars lost his life in attempting to escape. This occurrence was probably accidental, or, if it was not, it was the only instance of the kind we hear of. The buildings of the Black Friars at Schoolhill suffered in the same way, and they spulzied and took away the lead and other materials belonging to the Greyfriars Kirk in Broadgate. Proceeding to the Cathedral Church in Old Aberdeen, they greatly injured the choir and chancel at the east end, and partly stripped the lead from the roof, and took away some of the bells; but further destruction was prevented by the timely interference of the Earl of Huntly, who probably saved the building from being completely wrecked. These unseemly outrages, however, soon came to an end, and in the course of a few months thereafter the papal jurisdiction was completely abolished in this country, and the Reformed religion became dominant as if by common consent.

The case of many of the poor friars, who were at this time suddenly robbed and expelled from their cloisters, was deserving of much commiseration. It is true that they had fallen from their original piety into lives of indolence and indulgence, but many of them were old men quite unable to earn a subsistence, and no doubt they experienced no little hardship. Most of them contrived to leave the place, but some of

them found homes with Catholic families in the town and neighbourhood, where they were, no doubt, useful, as they had some education, and their services would be valuable in many ways. Entries like the following are sometimes met with in a curious Register kept by Walter Cullen, who was appointed a Reader in Aberdeen after the Reformation:—"Maister John Fulsurd, sumtyme ane quhit freir in Aberdane, and servant to Thomas Menzis, prowest, departitt the 20th day of May 1576 yeirs."

One is apt to wonder how it could have been that an ancient and powerful ecclesiastical system should thus crumble and fall to pieces, and a new order of things be received with so much apparent indifference on the part of the people; but the truth is that as men's minds got to be more enlightened, the Church lost its place in the affections of her adherents; for they could not fail to see that the system existed, not so much for the benefit of the people as for providing easy and lucrative positions for her clergy, many of whose lives, to put it mildly, were not what they ought to have been. If the Romish system had not had the elements of decay largely developed internally, the assaults of men like Sir David Lindsay or John Knox from without could have effected very little.

With regard to the destruction of ecclesiastical buildings at the Reformation, it is proper to guard against a very common error. John Knox and his associates never sanctioned the destruction of churches *as such*, but only images and other objects within and upon the buildings commonly associated with what they believed to be idolatrous worship. Whatever went beyond this was due to the excited passions of

the mob; passions, however, which are much easier to excite than to keep in check when aroused. It is also an error to suppose that the ruined condition of most of our ancient cathedrals and churches is due entirely to this cause. On visiting the ruins of an old cathedral or abbey, we are all familiar with the parrot-like description given by attendants of the ancient glory of the pile, "until," as it is invariably added, "John Knox and the Reformers wreaked their vengeance on it, and left it the ruin it is seen to be." While freely admitting that much wanton mischief was done at the Reformation, it is a question whether many of our ecclesiastical buildings have not suffered more from the subsequent neglect of heritors and others who were legally bound to uphold them. In place of discharging their duty in this respect, those very individuals have been known to still further dilapidate the buildings, by taking away sound and useful materials for their own private use, and it is a fact that in a good many cases the solid walls of abbey and cathedral were for generations resorted to for building materials, as if they had been the common quarries of the district. The fact seems to be that after the downfall of the Romish Church everything of any value which had pertained to that system was looked upon as being the common property of any man who could lay his hands on it, and even our own Magistrates proved unfaithful to the promise that they had given to re-deliver the silver work which had belonged to the church of St. Nicholas, for after the affairs of the kingdom had become more settled, they sold these valuables by public roup, and the sum they realised (about £45 sterling) was applied by them to wholly secular purposes. But, as

we have already indicated, the selfishness was not all on one side, as events showed that for several years before the Reformation, the clergy of Aberdeen, fearing what might happen, had been putting their house in order, and making money of the Church's property as far as possible. The silver work committed to the Magistrates was but a tithe of what the Church of St. Nicholas had possessed shortly before the troubles began, and the greater part of the heritable benefactions bequeathed by our townsmen to the Church for pious uses had likewise been disposed of.

CHAPTER XV.

THE SIXTEENTH CENTURY—*(Continued).*

The Reformed Church—Adam Heriot, First Protestant Minister—Dismissal of the Professors from King's College—John Craig—The Battle of Corrichie—Execution of Sir John Gordon—Skirmish at the Crabstone.

BEFORE leaving the subject of the Reformation, it may be as well to give some account of the introduction of the Protestant religion here, though it may take us slightly out of the chronological order of other local events. In the great change that took place, Aberdeen was fortunate in the first ministers that were sent here under the new economy. In 1560 ADAM HERIOT was appointed first Protestant minister of St. Nicholas Church, his stipend amounting to about £17 in sterling money, with sundry perquisites, including "a doublet with a bonnet and hose, all of black," presented to him annually by the Magistrates. Formerly, he had been a Canon-regular of the Order of St. Augustine at St. Andrews, and was well read in theology and an eloquent preacher. His moderation and gentlemanly demeanour, and, above all, his unremitting labours, both as a preacher and a teacher in the schools, gained him, not only the respect, but the affection of all classes of the community. During Heriot's ministry John Knox, the Reformer, visited Aberdeen in 1564, where he remained for six or seven weeks. We have no details of the visit, but we may

feel assured that it was neither silent nor unprofitable; and doubtless the walls of old St. Nicholas rang with the manly tones of his sturdy eloquence.

The professors of King's College have never been men "given to change." Instead of leading, they have usually been found to discourage as much as possible everything in the way of sweeping reforms; and true to their character they stood altogether aloof from the Reformation work in Aberdeen. Notwithstanding what had taken place, they continued at their posts for some years after the Reformation had become an established fact, teaching the same beliefs as formerly. When matters got into a more settled state this was felt to be a great anomaly; and in 1569 the supreme judicature of the Church appointed a Commission to visit the University for the purpose of remedying this abuse. The Commissioners, including the Regent Moray and John Erskine of Dun, met in St. Nicholas Church on 29th June, and summoned the Principal and Professors to appear before them, which they did. On being asked to subscribe a document submitting themselves to the doctrines and discipline of the Reformed Church, they refused, and were accordingly dismissed from office. Like the clergy of Aberdeen some years previously, the Principal, whose name was Anderson, had evidently foreseen this event, and had so dealt with the property and revenues of the College that at his departure he left little behind him but the bare walls. Roman Catholic writers have sought to show that the Protestant teachers who were substituted were inferior to their predecessors in point of learning and ability; but the impartial student of the time will not find any grounds to support this statement—in fact, the contrary view would appear to

be nearer the truth. It is, at all events, significant that of the ejected professors there is not one whose name is now remembered, while of the new Principal, Alexander Arbuthnot, it is recorded in Irving's "Lives of the Scottish Poets" that his death was a real loss to our national literature; and James Lawson, who at the same time became sub-Principal, was the first to introduce the study of Hebrew into the College, besides which Edinburgh owes to him the institution of her High School.

Premature old age and weakness came upon Adam Heriot, the result, in great measure, of his increasing labours; and in 1573 he was obliged to resign his charge. He died on 28th August, 1574, in the 60th year of his age, and his dust lies within the walls of the church of which he was the honoured minister for nearly fourteen years. His successor, the celebrated JOHN CRAIG, was a man whose biography, if it could be fully recorded, would read more like a tale of the imagination than the actual experiences of real life. He was educated at St. Andrews, and was originally a Dominican Friar, but, having fallen under the suspicion of heresy, he was cast into prison. Regaining his liberty, he afterwards travelled into France and Italy, taking up his residence in the Dominican Monastery at Bologna. Here he became acquainted with the writings of Calvin, the perusal of which effected his complete conversion to the Reformed religion; and as he was ever apt to give free expression to his opinions, he was accused of heresy, and brought before the Inquisition at Rome. After nine months' imprisonment in a loathsome dungeon he was brought for trial and condemned to be burned on the following day, being the 19th of August, 1559. But

it would appear that Providence had other work for him to do, for on the evening of the day on which he was condemned, the reigning Pontiff, Paul IV., died, and according to custom all the prisons in Rome were thrown open. As he was liable to be again apprehended, he immediately left the city as secretly as possible; and after many romantic adventures and hair-breadth escapes, too numerous to be noticed here, he once more reached his native country in 1560, after an absence of twenty-four years, during which he had so far forgotten his native language that he could not at first trust himself to speak it publicly; and was thus obliged to confine his discourses to the learned, to whom he preached in the Latin tongue. In 1563 he became Knox's colleague in Edinburgh, and ten years later minister of St. Nicholas Church in Aberdeen. Mr. Craig was also the author of the famous document known as the National Covenant of Scotland, signed in 1580. His death occurred on 12th December, 1600, having almost completed the eighty-eighth year of his age.

The first Protestant Bishop of Aberdeen was David Cunningham, who was consecrated in St. Nicholas Church in 1577, Mr. Craig assisting at the ceremony. The form of Church government established at the Reformation was not Presbyterian, but Prelatic, and Bishops continued to be appointed to the Diocese of Aberdeen from 1577 to the Revolution of 1688. But the princely state and large revenues enjoyed by their Romish predecessors were greatly diminished, much of the ecclesiastical property having been diverted from the Church to the University. Instead of filling such offices as Chancellor of State and Privy Councillors, the Forbeses and the Scougals of the Reformation

period aimed rather at being eloquent preachers, and had no greater ambition than to faithfully discharge their spiritual functions. There were, in fact, elements in the government of their church resembling the Presbyterian system of the present day; but it was the constant aim of the later Stuart kings to make the Scottish Church purely Episcopal, for, if the Bishops ruled the Church, they ruled the Bishops, and this virtually placed the government of the Church in the hands of the Monarchy. On the other hand, the great body of the Scottish people, as time advanced, became more inclined to the Presbyterian form of worship and government, and the result was that, between the Reformation and the Revolution of 1688, the Church of Scotland was sometimes Episcopal and sometimes Presbyterian, according as the King or the popular voice prevailed; but Aberdeen seems to have been less influenced by these changes than many of the Scottish towns and rural districts in the south and west.

Turning again to matters more exclusively of a local nature, the old feuds among the northern barons still prevailed; and Mary Queen of Scots made a progress through the kingdom, hoping by her presence to bring about a better state of feeling. She was in Aberdeen in August, 1562, and was received with the usual loyal demonstrations, a present of 2,000 merks being voted to her. But mishap and disaster seemed to follow in the steps of this unfortunate princess wherever she went; and this was particularly the case on her visit to Aberdeen, for it was then that an unfortunate quarrel between the Huntly family and the Ogilvies of Deskford culminated in the Battle of Corrichie.

The Earl of Huntly had always been popular here, and had often proved himself a friend in need to the town; but some of the neighbouring barons were extremely jealous of his power in the north, which, they asserted, was greater than ought to be possessed by any subject. As the family adhered to the ancient faith, that circumstance was now made use of for endeavouring to accomplish the humiliation or downfall of this noble house; and an unfortunate encounter in the streets of Edinburgh in which Lord Ogilvie was killed by Sir John Gordon, one of Huntly's sons, furnished a pretext for proceeding to extreme measures. What was probably a groundless report was at the same time put into circulation: that there was a mutual attachment between Mary Queen of Scots and this same Sir John Gordon, which might end in a matrimonial alliance, and the re-establishment of the Catholic religion. Mary was at this time completely in the hands of her half-brother, James Stuart, whom she had created Earl of Moray, and as he shared the dislike to Huntly, whatever may have been Mary's private feeling towards the family, she was compelled to treat Sir John Gordon, in the position in which he had rashly placed himself, with apparent severity, and commanded him to be kept prisoner in Edinburgh. But not taking well with the restraint put on his liberty, he made his escape and returned to his mountains in Aberdeenshire. The Queen, who in the interval had been as far north as Inverness and had returned to Aberdeen, was waited upon by his mother to plead for his pardon, but Her Majesty, being apparently unable to grant this request without the concurrence of Moray, could only order the young man to surrender himself in the Tolbooth of Aberdeen.

He surrendered accordingly, and was ordered to confinement in Stirling Castle, but again broke bond, and, returning to Aberdeenshire, began to assemble the family retainers. As the Queen continued to treat the old Earl, his father, with the utmost coldness, that nobleman felt persuaded that nothing less than the extermination of his house was intended, and as there rankled in the hearts of both father and sons a feeling that the harshness with which they were being treated was prompted by their enemy, Moray, rather than by any resentment on Mary's part, they, with the desperate resolve of proud men, threw off all disguise and advanced towards Aberdeen at the head of about 1,000 men. This was probably the very thing that Huntly's enemies most desired. For the purpose of concerting measures to avoid the threatened attack, a Privy Council was convened in the Queen's lodging in the Castlegate (26th October, 1562), where were present the Earls of Errol, Athole, Moray, Morton, and Marischal, along with Lord Erskine, and, as the result of their deliberations, the Earl of Moray collected a considerable force and went out to meet the rebels. Coming up with Huntly's men on the 28th, at Corrichie, on the slope of the Hill of Fare, in the parish of Midmar, about twelve miles from Aberdeen, a desperate battle ensued, and success seemed sometimes with the one party and sometimes with the other, but, after great slaughter on both sides, victory at last declared itself in favour of Moray. Huntly himself was either killed or trampled to death in the *melee*, but his two sons, Sir John Gordon and Sir Adam Gordon, along with several of their principal supporters, were taken alive and brought prisoners to Aberdeen. Sir Adam, the youngest son,

was pardoned on account of his youth, being then only eighteen; but Sir John Gordon, the fourth son, between whom and Queen Mary rumour had alleged an attachment, was doomed to the scaffold, and suffered in Castle Street only two days after the defeat at Corrichie. Mary was then residing on the south side of the street, in the Earl Marischal's house, which stood in the space now forming the entrance to Marischal Street, and when Sir John was brought upon the scaffold to meet his fate it is said that Moray dragged her to the window and compelled her to look upon the tragic scene. Looking towards the Queen, the doomed man, recognising her, dropped on his knees, on which Mary burst into a passionate flood of tears, and before she had recovered her composure the head of Sir John Gordon was severed from his body. The fatal stroke was inflicted, not in the ordinary way by the hands of an executioner, but by an instrument called the "Maiden," which was introduced into Scotland about this time, and was similar to the guillotine in France. The instrument itself was long preserved in the town's armoury, and the most particular part of it, namely, the blade, or knife, may still be seen in the city charter-room. The fate of Sir John Gordon was very generally regretted. Buchanan, the historian, says of him that "he was generally pitied and lamented, for he was a noble youth, very handsome, and entering on the prime of his age." The body of the old Earl was thrown across a pony's back, pannier ways, and brought from the field of Corrichie to Aberdeen, where it was flung into the Tolbooth, whence it was afterwards conveyed to Edinburgh. After lying unburied for some months in the Abbey of Holyrood, a trial for high treason took place; and the doom of forfeiture

was pronounced over the mangled remains of this once potent Earl and all his family.

After Mary had been compelled to resign her crown, and had entered on her long imprisonment in England, the country continued to be vexed by party strifes, and the Gordons and Forbeses once more came into conflict in the battle or skirmish at the Crabstone, which happened in the month of November, 1571. The immediate cause of this encounter was a piece of cruelty on the part of Adam Gordon, which, even in those times when might was right, stands forth as one of the most savage acts that ever disgraced the annals of Aberdeenshire. In the course of the feuds between the two families, Gordon, in the absence of its master, attacked the Castle of Towie, belonging to Forbes of Brux, but, meeting with a firm resistance, he set fire to the building, and Lady Forbes, with her children and servants to the number of twenty-seven persons, perished in the flames. Exasperated almost to madness by the barbarity of this act, Forbes lost no time in pursuing his enemy, and learning that Gordon was in Aberdeen with a party of his confederates, he collected his followers, and hastened to attack him. But, though his cause was good, he was destined to suffer defeat. Gordon had got tidings of Forbes' approach, and posted himself with a portion of his men near what is now the top of the Hardgate, where it crosses Bon-Accord Terrace, a party of musketeers being concealed in the hollow ground a little further west, now called Union Glen. These had instructions to lie close until the engagement commenced, and, at the critical moment, to rush upon the rear of the opposing force. When the Forbeses made their appearance from the Alford district the battle

immediately began, and was maintained with all the bitterness of feudal hatred, and for some time with a doubtful result. But when the party in ambush advanced, the Forbeses, finding themselves attacked in front and rear, were thrown into great confusion, which resulted in their ultimate defeat, but not until sixty persons had been killed on both sides. Near the spot where the encounter took place there was a large stone, irregularly square in form, called the Crabstone, from which circumstance the engagement is usually referred to in local history as the Battle of the Crabstone; and not very far off was a longer and more slender stone, which was appropriately named the Langstane. Though these stones apparently stood or lay some distance apart, it is probable that they had originally been together, and that they had formed part of a stone circle, or, as likely as not, one of the well-known cromlechs of the Northern Picts. Pairs of stones very similar, standing side by side, are still not uncommon in the neighbourhood of Aberdeen, but that in the course of centuries, and so near the town, they should get shifted, was only what might have been expected. That the stone or stones in question had been well known in ancient times is certain, as references to one or other of them as the Crabstone are met with in some of our earliest records; and they give the names to the two streets now in the neighbourhood, Langstane Place and Craibstone Street. Both stones are still familiar objects in the locality. The Langstane may be seen at the east end of Langstane Place, or, to speak more accurately, at the south-east corner of the first house in Dee Street. The Crabstone abuts upon the pavement on the south side of the Hardgate near to where it crosses

Bon-Accord Terrace, or at the garden wall behind the house No. 6 West Craibstone Street. That either of the two stones in question is the veritable Crabstone of ancient history admits of no reasonable doubt, but whether the one or the other it may now be impossible to determine. The Crabstone is certainly nearest to the spot at which the skirmish between the Gordons and the Forbeses is understood to have taken place.

CHAPTER XVI.

THE SIXTEENTH CENTURY—*(Continued).*

Exactions by the Regent Morton—King James VI. and the Popish Lords—Their "Conversion"—Close System of Municipal Government—Disputes between the Magistrates and the Guilds—Ecclesiastical Discipline.

It is probable enough that some assistance was given to Huntly by the citizens both at Corrichie and the Crabstone, but to what extent this was the case is not known. The Regent Morton, however, who was a most rapacious Minister, and never lost any likely opportunity of advancing his own private interests, thought he saw in these disturbances an opportunity of extorting money; and at various times during his regency, which covered the period from 1572 to 1578, he brought formidable charges against the town of aiding and abetting conspirators and traitors, and mulcted the citizens in heavy pecuniary penalties. In order still further to gratify his avarice, he granted a new charter to George Auchencleck of Balmanno, a relative of his own, of the lands of Balgownie, and of the salmon fishings of the lower Don, which had been the property of the town since the granting of the important charter by King Robert Bruce in 1319; and in order to give some kind of colour to these extortions he demanded from the Magistrates a bond in which they pledged themselves not to assist rebels, and that they would appoint no one to be a Magistrate

or a Councillor in the town's affairs but such as were of the Reformed religion. He even went the length of bringing an action before the Privy Council for the disfranchisement of the burgh, and for payment of a fine of £20,000—a process which depended for some years, and involved the town in heavy expenditure in defence of its rights. There is no saying to what straits he might have reduced the burgesses if his career had not come to a close, as it did, in 1578, his despotic rule having made him odious to the whole nation, and three years afterwards he was executed in Edinburgh on an alleged charge of complicity in the murder of Darnley. But when James VI. personally took up the reins of government, the injustice of Morton's action was fully admitted; and at a meeting of the Privy Council held in the Castle of Dunnottar, in 1580, at which the King presided, the town was relieved of all further trouble from these proceedings; while at the same time the charter which the Regent had granted of the lands of Balgownie and the fishings was declared to be of no force or effect.

James was a frequent visitor to Aberdeen before his succession to the crown of England, and on each occasion, as was the custom, he received valuable presents. He apparently found it a good place to come to for augmenting his exhausted resources; and there can be little doubt that, in consequence of its trading facilities, there was then more wealth in Aberdeen than in any other Scottish burgh with the exception of Edinburgh. When in 1589 he went to bring home his wife, Anne of Denmark, the Magistrates fitted out, in quite a resplendent manner, a large vessel to form one of the convoy of the royal squadron. The ship was appropriately named the

"Saint Nicholas," and was under the command of one of the Baillies of the town, who had with him a shipmaster and a crew of twenty men, "furnist with artalare and oder nesesaris." James' last visit was in 1594, and his mission on that occasion was of a somewhat warlike character—rather an unusual *rôle* for him to appear in, as he had little heart for battlefields, and liked better to chop logic with some learned dignitary of the Church, or discuss intricate questions of theology. Encouraged, as it would appear, by promises of assistance from the Court of Spain, Huntly and Errol had again been drawn into a conspiracy, the purpose of which was to restore the old religion. On their designs being discovered, they were declared guilty of high treason, whereupon they took arms against the King, and assembled large bands of their vassals and dependants in the upper districts of Aberdeenshire and Banffshire. In these circumstances, the King commissioned the Earl of Argyle to invade the territories of the rebel chiefs, and that nobleman accordingly put himself at the head of an army of 7,000 men. Coming up with the rebels at Glenlivet, an obstinate battle ensued, which ended in the defeat of the royal army. At this serious crisis James hastened to the north with as powerful a force as he could get together, and reached Aberdeen on 15th October, 1594. On his march he was joined by the Forbeses and other clans at feud with Huntly and Errol, who, being weakened by the losses they had sustained at Glenlivet, and discouraged by the desertion of many of their followers, fled to the mountains, and shortly thereafter succeeded in leaving the country. From Aberdeen the King marched to Strathbogie, where he demolished Huntly's

Castle, blowing it up with gunpowder. Slains Castle, the seat of the Earl of Errol, was destroyed in the same manner; and while the leaders of the insurrection had saved themselves by flight, many of their followers who had been taken prisoners suffered death in Aberdeen by the hands of the executioner.

Two years after this Huntly secretly returned to Scotland, and Errol soon followed. They well knew the King's weakness and good nature, and rightly supposed that he would receive them again into favour if they professed penitence, and managed the preliminary advances so as to humour some of his peculiar crotchets. Accordingly, through the medium of their friends, they promised all due submission, and on behalf of Huntly it was broadly stated that his mind was open to conviction on the subject of his religion; or, at all events, that he was willing to receive the instructions of any Presbyterian clergyman whom the King might appoint to direct him in this important matter. All that he desired (good, honest man) was that a reasonable time should be allowed him to be satisfied in his conscience as to the superior claims of the Protestant religion to that which he had hitherto professed; and there is reason to think that similar representations were made on behalf of Lord Errol. Such an accommodating demeanour could hardly have failed to lead to practical results, and on the 26th of June, 1597, both Huntly and Errol publicly abjured the errors of Popery, affirming the Protestant religion to be the only true faith, and were at the same time restored to all their ancient honours and privileges. They were received into the bosom of the Reformed Kirk in Aberdeen with much ostentation, the ceremonies connected with

their "conversion" extending over three days. Saturday and Sunday were devoted to religious exercises in the Kirk of St. Nicholas, "wherein there was such a confluence of noblemen, barons, gentlemen, and common folk that the like was never before seen," and on Monday the proceedings took a still more public form. The two Earls, accompanied by the King's Commissioner, the Magistrates, and the Clergy, took their seats on the top of the Market Cross, where, in the presence of the assembled multitude, proclamation of what had taken place was made with sound of trumpet, followed by deafening discharges of fire-arms, the rest of the day being given up to feasting and merry-making. It would be absurd to suppose that this nonsensical display was accompanied by any real change in the religious opinion of the two men, as there is too good reason to believe that they were merely acting a part for the purpose of securing certain personal and political advantages. In Huntly's case, at all events, this was very evident, for he returned to his old faith, and was again excommunicated by the General Assembly a few years afterwards.

If the sixteenth century had brought about the overthrow of the ancient ecclesiastical system in Aberdeen, it also witnessed some important social changes, particularly among the Traders and Craftsmen of the burgh. Prior to the Reformation the rights of these bodies had practically been ignored, and the management of the town's affairs was entirely in the hands of a little circle of self-elected individuals, who considered themselves entitled to hold office for life, or, at all events, as long as they chose to do so, and if

they felt inclined to retire they claimed the right to appoint their successors. Hence we find that the office of provost came in some cases to be looked upon as a kind of appanage of certain families. A well-known family, Menzies of Pitfodels, seems to have been in this position, for on looking at the list of provosts of Aberdeen we find that one member of this family, Gilbert Menzies, occupied the provost's chair for twenty-four years between 1505 and 1536, and Thomas Menzies, his son—who by his marriage with Marion Reid, the heiress of Pitfodels, brought that estate into the Menzies family—held the same post for the unprecedented period of forty years between 1525 and 1576. Families of the name of Cullen and Rutherford are also very prominent in the same way, showing how carefully civic affairs were managed in the interests of the few. To make matters worse, the office of town-clerk was considered rightfully to belong to a son or other relative of the provost's, and if such person was not in a position to discharge the duties, the emoluments were his all the same, though the work had to be done by a deputy. Nor was it by any means an uncommon practice for a provost or magistrate to grant to himself a lease of valuable portions of the town's property, such as the Meal Mills or the Customs, at a merely nominal rent, and then let these subjects to a sub-tenant of his own at a much higher yearly rent, the profit going, of course, into his own pocket—a most pernicious system surely, and one which opened the door to many flagrant abuses.

But amid the overturn of old systems the people began to see the injustice of this hereditary rule, and to realise the fact that certain rights belonged to them as members of the body politic. As we

have already seen, the traders or burgesses were a powerful body, and the craftsmen had their own guilds almost from the time of which we have any authentic history. They were present in their companies at Harlaw in 1411, where they did yeoman service; and it is believed that their successors, the Incorporated Trades of Aberdeen of the present day, are in possession of some of the weapons taken from the Islesmen on that fatal field. But, notwithstanding their important position in the community, the craftsmen had always been jealously excluded from any share in the management of municipal affairs; while at the same time the Magistrates interfered with them in the full exercise of their respective crafts by fixing the prices at which they must sell their goods; preventing them from importing or dealing in articles which were indispensable for the carrying on of their business; exacting a large payment to the Common Good on the admission of members to the freedom of their crafts, and laying down sundry other rules and restrictions which hampered their freedom in various ways. These and some other long-standing causes of dissatisfaction were, however, got rid of in 1587, when, after various communings with representatives of parties, an arrangement was come to, and embodied in a document known as the "Common Indenture," which strictly defined the terms on which craftsmen were to be admitted to the freedom, as well as the trading privileges of the Guildry and craftsmen respectively, and provided that the latter should have the privilege of appointing yearly certain of their number who should have a place with the rest of the auditors of the town's accounts. This important document was

confirmed by Royal Charter in 1617 and practically continued to be operative until 1832.

But there still remained the vexed question between the Magistrates and the Traders of insufficient representation in the appointment to public offices in the town, and certain of the Guildry, having obtained places at the Council, took this matter up on behalf of their brethren with much vigour and persistency. The question was first agitated before the Convention of Burghs that met in Aberdeen in the month of June, 1590, where it was argued with a good deal of heat on both sides; but the Convention could do little more than grant parties a patient hearing. An action was then brought by certain of the malcontents before the Lords of Session to have the prevailing mode of election declared illegal and for the redress of grievances, but as these proceedings yielded the pursuers no satisfaction they appear to have come to a sudden resolution to take the law into their own hands. On the 27th September, 1592, the day appointed for the annual election, they assembled at the Greyfriars Kirk and in other parts of the town, many of them bearing arms, and in an attempt to quell the disturbance one man was killed and fifteen, three of whom were Magistrates, were wounded. The relations between the two factions having become so strained, some movement in the direction agitated for by the craftsmen became an absolute necessity. The election that had taken place was therefore annulled and tranquility was restored for the time, so much so that the contending parties joined in drinking a social glass together at the Cross. Subsequently the whole matter in dispute became the subject of an arbitration to King James as oversman, and twelve persons as umpires, namely, four Lords of

Session, four clergymen, and four burgesses of Guild of Edinburgh; and a Decree Arbitral was pronounced, by which a new Council was elected, partly of the old members and partly of the individuals who had been the pursuers in the civil action, together with two craftsmen as representatives of their respective crafts. From the complexion of this new Council it is evident that the guilds finally succeeded in wresting from the hands of the old monopolists something like an adequate share of the representation. The arrangement thus come to seemed to satisfy all parties, and peace was restored; but although various modifications on the electoral system were made from time to time, the principle whereby the retiring councillors elected their successors—or, if they thought fit, re-elected themselves—did not quite disappear until the Burgh Reform Act of the nineteenth century had been passed into law. Indeed, in Old Aberdeen, in respect that it was originally a burgh of barony holding of the bishop, this close system of election continued in operation until, by the Aberdeen Corporation Act of 1891, it became part of the larger city as now bounded. Sometimes, the King claimed the right to appoint the Provost and Magistrates; and when misunderstandings occurred about an election, as sometimes happened, the later Stuart kings were not slack in the exercise of this right. Indeed, they seemed rather pleased when such an opportunity occurred, as it formed a precedent for what a few individuals were disposed to think was an unwarrantable stretch of the royal prerogative. During the few years of the reign of James VII. he not only gave the community to understand that the right of election was vested in him, but regularly sent down intimation

of the name of the person who was to be Provost, and his dictum seems to have been always accepted at the Council table without protest.

The social life of the inhabitants about this time presents some curious features, which make it evident that they were treated much in the same way as we should treat children, or those who could not be trusted to think or act for themselves; and most of the legislation, both imperial and municipal, was of a very paternal type. Sumptuary laws were made regulating what the people were to eat, drink, and avoid; against playing cards or dice, or engaging in games of chance; prescribing what people in the different ranks of life were to wear in the shape of clothing, so as to check a growing tendency to extravagance; and for the same reason heads of families were forbidden to invite more than a certain number of friends to social parties, marriages, or baptisms. Even the time to go to bed at night was announced by the *couvre feu* or curfew bell, and the time for getting up in the morning was indicated in a similar way, or by a band of musicians or city minstrels passing through the streets.

After the Reformation the clergy of the Reformed Church set themselves to put down the childish amusements and superstitious practices which the people had formerly been accustomed to follow, and in particular, they determined that the Sabbath should no longer be profaned by marketing or public sports, but that it should be observed as a day of religious worship. To effect these changes they went to work in that severe and uncompromising style which is generally characteristic of sudden reactions in which

men are so apt to go from one extreme to the other. The Kirk Session assumed all the functions of a court of law, and gave sentence on offenders against propriety in the same way as is now done by the sheriff or police magistrate. A fine, sometimes of considerable amount, was imposed on all who did not appear in the church on Sundays unless they could give a satisfactory reason for their absence; and two of the Baillies were appointed to pass through the town every Sunday to note and report such as they found absent from the services, either before or after noon. Cursing and swearing and taking God's name in vain were offences punishable at the discretion of the Magistrates; and these are but specimens of a host of petty offences of a similar kind against which they exercised their authority. It is true that fines, imprisonment in the church steeple, ducking in the harbour, or being made to stand in sackcloth in presence of the congregation assembled for worship, all of which were among the remedial measures adopted, do not now appear to us the best means of bringing men to a better mind, but they were characteristic of the age, which was hard and unsympathetic. But whether the means were the best or the worst it is certain that the people advanced. Gradually leaving behind many of the frivolous pursuits which had formerly pleased them, they began to think of things higher and better, and although ecclesiastical discipline was stern and uncompromising they clung to the Church and respected her ordinances, a feeling which the consistent lives of her ministers greatly helped to produce and perpetuate.

CHAPTER XVII.

THE SIXTEENTH CENTURY—*(Continued).*

The Witch Mania—Founding of Marischal College.

PERHAPS there is no sadder chapter in the history of our town than the insane craze that was developed at this time for the discovery and punishment of persons believed to be guilty of the so-called crime of witchcraft, a thing which it is so difficult for us in these days of more enlightenment easily to comprehend. The belief in the possibility of such a crime evidently had its roots in a firm persuasion as to the personality of a devil, possessing much power over the forces of nature, exercised invariably for evil; and in the further conviction that it was the unceasing object of this arch-enemy to bring men and women under his malign influence even in this life, not to speak of that which is beyond. For this purpose it was believed that he induced many individuals to enter into a compact with him, whereby they renounced their baptism and delivered themselves over to his service; a surrender in return for which he invested them with some of the power for evil which he himself possessed. From a perusal of the indictments brought against persons in Aberdeen charged with the practice of witchcraft, we gather that the powers which they were believed to possess were of a very varied and extensive description; for they were accused of raising storms, blasting crops, stopping mills, mysteriously

causing the death of cattle belonging to persons who had laughed at or insulted them, or making cows cease to give milk. Likewise, of casting grievous disorders on persons who had offended them, under which, through the incantations practised, the person affected would at one time burn as in a high fever, and in a few minutes thereafter shiver with cold. Sometimes their malignity took the course of transferring pains or diseases from the bodies of their friends to the persons of such as they considered had done them an injury; and all these evil influences could be produced though the so-called witch was at a distance from the person affected, merely by the practice of certain mysterious rites, in the use of which they had been initiated by the devil, to whom they were believed to have sold themselves. It was actually believed that witches could temporarily turn themselves into the similitude of a hare or other four-footed creature; and that a witch-wife, when she assumed this form, was proof against a bullet, and could only be wounded by silver. Thus when a hare was observed moving about near the dwelling of a suspected witch, it was thought not improbable that it might be the witch herself in that form; and it was usual to attempt to shoot the creature by putting a sixpence or other silver coin into the gun instead of lead pellets. If there was reason to believe that the shot had taken effect, an early call was made at the woman's house, and if she complained that her rheumatism was worse than usual, or that she was feeling ill from any other cause, and unable to leave her bed, then no doubt whatever remained as to her identity with the hare of the preceding day!

It was believed that witches had not only individual meetings with the devil by appointment

about the Gallowhill or some such lonely spot, but that occasionally large assemblages of witches and warlocks took place on the night at some particular rendezvous, where they danced to music supplied by the devil, who performed on the bagpipes. To these obscene orgies it was alleged they went great distances in ever so short a time, riding through the air on a broomstick, a distaff, or even a rake; or sometimes the devil, or one of his familiars, transported them on his back to the appointed place, carrying them back in the same way to their houses before the day broke; and in such cases the exit from and entrance to the house was usually made by the chimney! Such a devil's dance, it was alleged, took place on the Castlegate of Aberdeen on All-Hallow Eve in the year 1596, and was largely attended. A young man named Thomas Leys, residing in the town, was accused of acting as master of the ceremonies; and for his alleged share in this affair he was subsequently committed to the flames.

When the possibility of such things as we have indicated was firmly believed in, not only by the rude and ignorant, but by the most learned men of the time, it was the most natural thing imaginable for persons to attribute any calamity or course of ill-luck that befel them; not to the ordinary course of events, but to the malign influence of some individual who, perhaps, had good cause to owe them a grudge, and to denounce that person as the cause of their misfortune. As a matter of fact, such accusations became almost an everyday occurrence. Lone, old women with any peculiarity in their appearance seem to have been special objects of suspicion, who, on being first accused of the crime, denied it as a matter of course. But, to put the matter to the test, they were usually subjected to

an ordeal which, if they survived it, could only make them prefer to die rather than to live. Sometimes they were made to fast, and kept from sleep for two or three days and nights at a time, or their bodies would be pricked here and there with pins in order to discover the "witches' mark"—a spot which was alleged to be void of feeling. They were dragged down the Shiprow with a rope, followed by a howling crowd, to the quayhead—which was then where Shore Brae now is—and there they were thrown into the harbour. If they sank, there was an end of them; if they floated they were pronounced to be guilty! If a woman thus tormented could not shed tears at command, or if she hesitated at a single word when required to repeat the Lord's Prayer, it was held to be a clear proof of guilt. A scoundrel of the name of Andrew Man, accused of being a warlock, had, in order to escape punishment, turned witch-finder, and pretended to the Magistrates that he was able to detect a witch by various means known only to himself; and some old women were brought a distance of thirty miles to be examined by him. They were subjected to the usual indignities, with others of Man's inventing; and in nearly every case he seems to have had no difficulty in pronouncing them *rank witches.* Is it any wonder that, under such treatment, the poor creatures were often made to confess that they were guilty of crimes such as we have indicated?—freely admitting that they were present at the witches' dance in Castlegate; that they had frequent communings with the devil whom they served, who came to them sometimes in one form and sometimes in another, but usually in aspects more or less grotesque. Or that they charged themselves

with acts even far more gross and ridiculous than any alleged against them, and which could only have been the outcome of a diseased brain, if, indeed, which is as likely, they did not make their absurd confessions in order that an end might at once be put to their miserable existence; for, after the disgraceful ordeal to which they had been publicly subjected, life was really not worth living.

And yet, sad to say, on the strength of such delusions, in the last decade of the sixteenth century about thirty individuals, chiefly women, were put on their trial before learned judges, and burned alive beside the Heading Hill; a melancholy illustration truly of the relentless cruelty of which human nature is capable under the influence of a fanatical delusion. And not only were such atrocities tolerated, but, strange as it may appear to us, the witnessing of these holocausts seems to have afforded the lower orders of the people no small amount of enjoyment, for they would crowd to the revolting spectacle in great numbers, and struggle and fight for a place as near as possible to the burning pile. If, as it sometimes happened, a victim of these awful delusions was fortunate enough to find the opportunity of committing suicide in prison before the cruelties she was subjected to had reached the fatal issue, the public were not to be baulked of some amusement on that account, and, in such a case, the lifeless body was given up to the roughs, who *harled* it through the streets with a rope until it became a battered and shapeless mass, when Mother Earth, in some out-of-the-way spot, kindly concealed it from view. It was not until the reign of George II., in 1736, that trials for witchcraft were abolished by law; and even then some good people in

Aberdeen and other places were of opinion that the repeal of the penal statutes against witches was not only a mistake, but amounted to a national sin! It was reckoned that, in Scotland alone, the victims to the witch mania numbered about 4,000 persons.

The Heading Hill, upon or beside which these scenes were enacted, is now connected with the Castlehill by an iron bridge erected in 1837, but when witchcraft was a capital crime, there was simply a green hollow between the two hills, and the site of the burnings is believed to have been a little to the north of the Barrack Hospital, or towards the hollow ground where Commerce Street now is.

The name of this hill would seem to point to the conclusion that it had been usual at one time to inflict the death punishment by decapitation. Such an execution took place upon the hill as late as 1615, when one, Francis Hay, was beheaded for the slaughter of Adam Gordon, of the family of Gight. In the thirteenth and fourteenth centuries, when the King's Justice Aire came to Aberdeen, he is believed to have held his Court on the hill; and it is extremely probable that the places of judgment and execution were one. At the Gallowhill, on the other hand, the extreme penalty was carried out, not by the axe, but by the gallows, and there a gibbet stood in ancient times. It was a common practice that after execution the bodies of criminals were hung in chains, and so left till advancing decomposition caused the flesh to disappear, when the bones were buried at the gallows' foot. Several human skeletons were found recently at the Gallowhill, near to the old Powder Magazine, believed to be those of criminals who had expiated their crimes at that spot.

But, along with much that was characteristic of ignorance and superstition, the means of culture and enlightenment were becoming more accessible to the people, and at the very time when the revolting barbarism of the witch mania was at its height, the cause of education in the new town received a decided impetus by the founding of Marischal College. The Monastery of the Grey Friars had remained in a neglected state since the suppression of the Order at the Reformation; but, though the buildings had considerably deteriorated during the intervening period of thirty years, they were not so far gone as to be incapable of repair. Having become the property of the burgh, they were—on the representation of George, fifth Earl Marischal, that he contemplated founding a college in the New Town, and thought the old monastery suitable for the purpose—made over to him; and he, by charter dated the 2nd of April, 1593, on the narrative that the means of obtaining a liberal and Christian education here were notoriously defective, and that he had resolved to remove that reproach, assigned to the teachers, students, and other ordinary members of the college to be appointed by him, the whole buildings and ground that formerly belonged to the Franciscan Friars, commonly called the Grey Friars, of Aberdeen, "as they are bounded and marked off by walls, lying on the east side of the street called the Braidgate." The deed goes on to enumerate the various teachers to be appointed, and to lay down the laws by which the institution was to be governed. A few days afterwards the sanction of the General Assembly of the Kirk was obtained, and the undertaking was ratified by the King in Parliament on 1st July in the same

year (1593). Such repairs were then executed as were deemed necessary for converting the buildings into class-rooms and lodgings for the students; and in a very short time a successful start was made with the work for which the college had been established. In addition to the buildings and ground that had belonged to the Grey Friars, Earl Marischal granted in mortmain, towards making a permanent provision for the college, various crofts of land, tenements, and annuities which had formerly belonged to the monastic orders of the Black Friars and the Carmelite Friars of Aberdeen. Old buildings altered to serve a purpose different from that for which they were originally designed are rarely found to be convenient, and so it was with the old Monastery of the Grey Friars; but it answered all the purposes of the institution until 1639, when it was almost wholly destroyed by an accidental fire. It was replaced by a building somewhat more convenient as regards internal arrangements, but externally of so plain a design that the drawings of it—which are well known—remind us more of a factory than a University. The centre block consisted of a public school on the ground floor, with a hall above, and there was a wing at each end containing class-rooms and lodgings. This, with some subsequent additions, continued till 1837, when the splendid building was erected which now adorns our city. It will probably occur to many that it was a waste of means to establish and equip another college within little more than a mile from the one that had been founded in the Old Town about a century previously. There was probably a little jealousy on the part of the larger city that a mere village of one street, as Old Aberdeen then was, should be the seat of the

University; but there was probably another, and perhaps a stronger, motive for the establishment of a similar institution in the New Town. Most of the leading citizens had become great favourers of the principles of the Reformation; and, rightly or wrongly, they had a belief that the professors of King's College had never become cordially reconciled to the doctrines of the Reformed Church. Earl Marischal had always been a zealous reformer, having been educated abroad under the celebrated Theodore Beza, the coadjutor of Calvin at Geneva; and, if he participated to any extent in the doubts as to the soundness of the teachers of King's College, he placed the matter beyond doubt by the establishment of a similar institution here that should be above suspicion. In order more effectually to secure that the instructions given should be by teachers such as he approved, the right of appointing the Principal, as well as the professors to the Chairs with which the college began its educational functions was vested in the founder and his heirs, and was exercised by them until the honours and estates of the Marischal family were forfeited by the accession of the last Earl Marischal to the rebellion of 1715, when the patronage of these appointments devolved on the Crown.

For a long time there were great jealousies between the two colleges, which sometimes broke into open warfare on the part of the students, a state of things in which the Professors themselves were not free from blame; but this feeling became less pronounced as years passed on. Yet, it must be confessed that there never were any cordial relations between the institutions while they existed separately; and though the desirability of incorporating the two in

one University had suggested itself to men's minds as early as the time of Charles I., before the younger institution was fifty years old, and at two or three subsequent periods in the course of the eighteenth century, fate or popular feeling seemed to be against it, and such a union was not effected until the middle of the nineteenth century. But all must admit that Marischal College, during the two hundred and fifty years of its independent existence, has a splendid record of success. Though it long laboured under many disadvantages, in having incommodious buildings and inadequate endowments, yet, by the liberality of many worthy citizens, notably Irvine of Drum, Dr. Duncan Liddell, Dr. James Cargill, Dr. William Guild, the College became well equipped and comparatively wealthy; and as regards *alumni*, who afterwards became famous for their attainments in science and literature, Marischal College will compare most favourably with the older and more wealthy institution in Old Aberdeen. The records of the institution make one thing very evident, and that is, that the students of Marischal College have been remarkable for their great attachment to their *Alma Mater*. The names of those graduates who gave in their lifetime, or bequeathed at their death, sums of money for the endowment of Chairs or the founding of bursaries, constitute a very remarkable list, whether we look at its length or to the fact that some of the names that occur in this connection are those of the foremost men of their time.

CHAPTER XVIII.

THE SEVENTEENTH CENTURY.

Did Shakespere visit Aberdeen?—Early Manufactures—Indications of Social Progress—The Tolbooth rebuilt—Expected visit of James VI. in 1617.

OF the first incidents of the seventeenth century was one which in itself was of little importance, but it has given rise to a good deal of discussion in modern times. It appears from the city records that in October, 1601, the town was visited by a company of English players that had originally been organised under the patronage of Queen Elizabeth, and who, after her death, had been greatly encouraged by King James, under whose recommendation they made some professional tours to the principal towns of Scotland. They are referred to in the minutes of the Town Council of Aberdeen as "the Kingis servandis who playes comedies and stage playes," and a sum of thirty-two merks was voted to them, "be reasoun thay are recommended by His Majesty's speciall letter, and has played some of thair comedies here." Now, it is well known that the great dramatist, Shakespere, was one of this English company, who obtained the first licence to perform stage plays in Britain; and the question that has excited so much interest is whether Shakespere visited and performed in Aberdeen in 1601. So high an authority as Charles Knight in his biography of Shakespere is disposed to think that not

only was the great dramatist then in Aberdeen, but that the tragedy of Macbeth had been suggested to him during his visit to this neighbourhood. The witch mania was rampant here at the time; and we are all familiar with the graphic description of their incantations in the play alluded to, and of the blasted heath in the immediate vicinity of the town of Forres, which last Mr. Knight is disposed to think must have been derived from rapid personal observation. It would no doubt be a gratifying circumstance if the fact of such a visit could be established beyond question; but this cannot be, and we must be content to let it rest on strong probability. The freedom of the city was conferred on Laurence Fletcher, the manager of the company, and the Magistrates entertained the whole of them at dinner. Altogether, the conduct of the authorities in this matter seems to have been more liberal than might have been expected considering the strong prejudice which the Reformed clergy had against dramatic representations, for even in Edinburgh the Church entered a strong protest against this same company being allowed to perform.

It is about this time that we find the first mention of the introduction of woollen manufactures, one Michael Wandail, a Fleming, having been permitted to commence the making of worsteds and the weaving of woollen fabrics. Wandail having been a foreigner, the Weaver Corporation at first offered strong opposition to his settling here, but being anxious at the same time to get at the secret of his art, his desire was ultimately acceded to on the understanding that he should take into his employment one or more apprentices to be instructed in the weaving and dyeing of these sorts of cloth. The success of this industry was

very noticeable from the first; and before many years had elapsed the position it had attained suggested its further prosecution by those who had been Wandail's apprentices and had acquired a knowledge of the business. In fact, the woollen manufactures of the city were at a subsequent period its principal industry and source of wealth. Sir Patrick Drummond, who was Conservator in Holland, whence the products of Aberdeen manufacture were chiefly sent, was known frequently to say that Scotland was more obliged to the town of Aberdeen for returns in money for its trade than all the other towns in the kingdom.

This particular business was soon after turned to account by the Magistrates themselves, who found in it a suitable employment for vagabonds and minor delinquents. Departing to some extent, by way of experiment, from the barbarous custom of capital punishment and banishment from the town—of so frequent occurrence—they attempted rather to reform these troublesome classes by compelling them to work at the manufacture of woollen stuffs, both for home use and for exports. For this purpose a property was acquired on the east side of the Churchyard of St. Nicholas, which was converted into a Bridewell or House of Correction; and it is this circumstance that has given the name to the present street there called Correction Wynd. But the experiment had not been very long in operation until the house was plundered by a party of Irish soldiers in one or other of the subsequent attacks to which the town was subjected, and was thus completely ruined. So far as is known, this was among the first attempts—at least, in the northern parts of the kingdom—to utilise criminal labour by the Reformatory system; and in making

the experiment the Magistrates, particularly Provost Jaffray of Kingswells—one of the best of men, of whom we shall have more to say afterwards—exhibited a shrewdness and discernment which placed Aberdeen in advance of the other towns in the kingdom.

During the latter half of the sixteenth century the population seems to have increased considerably, as in the year 1600 the inhabitants were reckoned to number from 7,000 to 8,000 persons of all ages. The first quarter of the seventeenth century is comparatively free from occurrences of an exciting character; but the incidents recorded indicate decided progress, and that the people were gradually advancing in intelligence.

This is seen in various ways, but in nothing, perhaps, is it more apparent than in public demonstrations of loyalty, which formerly had been invariably characterised by much senseless folly, and by some features approaching even to indecency. In the first years of the seventeenth century several events happened which were well fitted to call forth public expression of the people's attachment to the Throne. Among these were the fortunate escape of James VI. from the machinations of the Ruthvens on the occasion known in history as the Gowrie Conspiracy (1600): his succession to the Crown of England by the death of Queen Elizabeth, whereby the Crowns of England and Scotland became united in his own person (1603); and subsequently the fortunate escape which he and the English Parliament made from the Popish scheme laid for their destruction, commonly called the Gunpowder Plot (1605). All these events were made the occasion of public rejoicings in Aberdeen; but we

find that the childish tomfoolery that formerly accompanied such demonstrations had passed away, and religious services became a prominent feature in the proceedings. After attending services in the Kirk, the people marched through the streets singing psalms; and though there was much drinking of wine and breaking of glasses, the modern practice of convening a public meeting and voting a loyal address was now adopted. King James had a great fancy for being thought a learned man, and, mindful of this weakness, the formal congratulations of the community were on one occasion rendered into elegant Latin verse by David Wedderburn, rector of the Grammar School, and transmitted to His Majesty by special messenger.

As regular attendance at the church was a thing imperative on all heads of families, and as the Greyfriars Kirk had not been repaired since it was stripped of its lead roof at the Reformation, the only building available for public worship was St. Nicholas Church, which, as we have already stated, was, after the Reformation, divided so as to form two separate places of worship served by two different ministers—the nave being known as the Auld Kirk, and the choir as the New Kirk. But as the people naturally went to the minister whose services they liked best, it was frequently the case that the one church would be filled to overflowing, while the other would be but scantily attended. In order to remedy this, a plan was hit upon which for its beautiful simplicity might be recommended to some in our own days who are so hard to please in church matters; for in Scottish communities, there are few things over which there have been more wrangling and bad blood

than affairs connected with their Kirk and their ministers. The plan was this—The four quarters of the town were arranged so as to divide it as nearly as possible into two equal portions or halves; and the inhabitants being summoned to meet in the Tolbooth, it was agreed that those dwelling in the one half should frequent the old church only, and those in the other half the new church. Then came the important question as to the particular church that was to be assigned to those two portions of the town respectively, and it was resolved that this should be decided by the simple process of drawing lots; when, as the chronicler quaintly records, "the new Kirk, with Peter Blackburn the minister, fell to the Evin and Futty Quarters, and the auld Kirk, with the bischop, fell to the lot of the Grene and Crukit Quarters." Thereafter the people were exhorted by the ministers and Provost to keep to those churches both forenoon and afternoon until the Greyfriars Kirk should be repaired, and to be subject to the discipline of the Kirks and ministers which had thus fallen to them, "quhilk in the name and fear of God they promeist so to do."

About this time a good deal of money had to be spent in rebuilding the Tolbooth in Castlegate. The first building of this kind, which occupied the eastmost half of the ground on which the present Municipal Buildings now stand, was erected probably about the close of the fourteenth century in the time of King Robert III., but we have little or no knowledge as to what this ancient building was like. In all probability it was largely composed of wood, and was mean and unsightly like the other buildings of its time. What did duty as the Town House appears to have been a few small and incommodious apartments

standing about where the present entrance to the Law Courts is situated; and the part that was used as the prison was immediately to the east of that, or between the Town House portion and the present entrance to Lodge Walk. As a prison this part of the Tolbooth was very insufficient, for those in confinement had so little difficulty in breaking through that, in addition to the bolts and bars by which one would naturally suppose they should have been restrained in such a place, it was sometimes necessary to keep a watch on the cells night and day to insure their inmates remaining in safe custody, and, notwithstanding this additional precaution, escapes were numerous.

In course of time these old buildings became not only "a dishonour and dishonestie to the town," but positively unsafe, and in 1616 the work of rebuilding was seriously entered upon. It was then that the erection of the present tower immediately to the west of Lodge Walk was commenced. This part was known as the High Tolbooth, and contains some vaulted apartments which had once been prison cells of a very dismal description. The parts of the building to the west of this tower were called the Laigh Tolbooth, and contained the Council Chamber and the Courts. The small spire on the top of the old tower, which was of oak, and covered with lead, was added in 1629. The present spire and clock are of more modern date, but are an exact copy of those of 1629. The entrance to the High Tolbooth was originally at the east side, but when the ground immediately to the west was feued the main entrance was removed to the front, the door being placed at the first floor, and reached by a double flight of outside stone stairs, with the appearance of which some old views of

the Castlegate lately reproduced have made us all familiar. The whole of the buildings underwent many alterations and reconstructions between 1616 and 1870; but as they have now disappeared, with the exception of a fragment, these changes need not be described. When the present County and Municipal Buildings were erected, about 1870, the old tower was refaced with well-dressed ashler, to make it harmonise better with the other parts of the new work. But a part of the north side of the original tower of 1616, and its ancient corbelling can still be seen from Lodge Walk. Immediately to the east of the tower, on the ground now occupied by the North of Scotland Bank, stood the New Inn, built about 1755 by the Lodge of Aberdeen Free Masons as an inn, and also for providing a meeting place for the Masonic brethren. Lodge Walk, no doubt, takes its name from this circumstance.

King James visited Aberdeen on different occasions before he succeeded to the Crown of England, but never afterwards. On his leaving Scotland in 1603 he had promised a triennial visit to this country, but fourteen years elapsed before he was able to pay the first visit, which proved also to be his last. He would appear to have early looked forward to the occasion with pleasant anticipations, as four months before he commenced his journey he caused a letter to be written to the authorities of Aberdeen intimating that he would probably be here in the course of the summer, or, if his affairs did not permit of his coming so far north, divers of his train of attendants would be anxious to see Aberdeen, as being "one of the towns of maist accompt in Scotland." In this letter the most particular instructions are given to have all

Town House & New Inn. 1822

things in readiness for the auspicious occasion—"good beddin', well washin' and well smellet napperie, clear and clene weshels of sufficient largeness, and plenty of vivers for man and horse; the streets and vennels to be cleared of all filth and middings, and no beggars to be seen in the streets or about the ports." Altogether the letter is a very amusing production, and even in those days of obsequious loyalty it must have provoked a smile when it was "opinlie red" in the Council Chamber. The king left London early in May, 1617, but though in a few weeks thereafter he was as near to the town as Dunnottar Castle, he did not gratify the citizens of Aberdeen with his presence. About a score of his household, who visited the town, were hospitably entertained and admitted burgesses of Guild. The names of the whole company are inscribed in the burgess roll, but, with the single exception of Archie Armstrong, the king's jester, they are all unknown to fame.

Before returning to England, the king granted a charter under the Great Seal, confirming all previous royal charters and the ancient privileges of the burgh in the most ample manner. This deed is given at Falkland, on the 17th of July, 1617, and may still be seen in the burgh charter-room.

CHAPTER XIX.

THE SEVENTEENTH CENTURY—*(Continued).*

Edward Raban, the first printer—Kingly dictation in the election of Magistrates—Commencement of the Covenanting struggle—Visit of Commissioners from "The Tables"—Satisfaction of King Charles I. at the failure of their mission.

THE good folks of Aberdeen were for a long time more alive to the advantages of trade than to the delights of literature, but we have an indication that books were beginning to be appreciated in the fact that one David Melville opened a bookseller's shop in the town about the year 1615; a business that could hardly fail to meet with considerable success in the immediate vicinity of two Universities. In 1622 another great step in advance was made in the establishment of a printing press here. This was done by EDWARD RABAN, who had formerly been a printer in the town of St. Andrews, but was invited to settle in Aberdeen, at the instance mainly of Sir Paul Menzies, the provost, and Patrick Forbes, bishop of Aberdeen. Raban was appointed Printer to the City and the University; and in order to encourage so useful a trade he enjoyed a perquisite of 8d. quarterly from each pupil attending the Grammar School, which was collected along with the school fees, in addition to which the Magistrates allowed him a yearly salary of £40 Scots. But it was not an uncommon thing in those days for the Magistrates

themselves to pay out of the revenues of the town the cost of printing a bulky treatise—it might be on theology or any other department of literature—if it was deemed of exceptional merit, or, perhaps, we should rather say, if the author was fortunate enough to have friends who had the power of opening the purse-strings, so that in one way or another there is little doubt that the town's printer had usually some job in hand. Raban's place of business was on the north side of the Castlegate, in a house belonging to the town, part of which was used as the Meal Market; and the following entry, which occurs in a rental of the properties belonging to the burgh made up by the Treasurer in 1629, would lead us to conclude that the £40 allowed him by the Magistrates was probably accounted for to him by permitting him to occupy his premises rent free:—

> "The Toune's new foirhous abone the Meill Mercat, occupiet be Eduard Raban, prynter, peyis yeirlie fourtie poundis, quhilk is assignit in pensioun to the said Eduard, ... XL *lib.*"

Among the first treatises printed by Raban in Aberdeen was an edition of a tale then very popular, entitled, "The Twae Freirs of Berwick"; also a metrical version of the Psalms, set to music, and some other useful books, chiefly of the kind used in public worship, copies of which are still occasionally met with, and are greatly prized by book-hunters. A work from the press of "Eduard Raban, Master Prynter, the first in Aberdene," as he was wont to designate himself on his title-pages, if it is in fair order, is sure to command a good price.

This Aberdeen Caxton was not only a printer, but he was also the writer of one or two little books,

and his style shews that he was a clear-headed man, who could commit his thoughts to writing with considerable point and aptness of expression. In that wonderful collection of panegyrics, entitled, "The Funerals of Bishop Patrick Forbes," originally printed by Raban, and still well known, the printer draws the work to a close by a poetical eulogy on the deceased, entitled, "Raban's Regrate for the present loss of his good Patron and Master, Patrick Forbes, Bishop of Aberdeen," which is at least equal in point of merit to much that the book contains, a large proportion of which was the work of the best-known divines of the time. In conjunction with Melville, the bookseller, Raban published an Almanack or "Diurnal" for the town of Aberdeen, as early as 1623, which was the first publication of the kind attempted in Scotland. It was probably after Melville's death that Raban, in addition to his printing business, opened a bookseller's shop in the Broadgate, under the quaint sign of "The Laird of Letters." His death took place in December, 1658, and he was buried in St. Nicholas Churchyard, but the particular spot is not known.

Another almanack began to be published in Aberdeen by one John Forbes, a successor of Raban's as a printer here in 1677. It was entitled, "A New Prognosticator Calculated for North Britain." Of this publication Forbes would sometimes sell as many as 50,000 copies in one year, and the price of each copy was a plack, or the third part of a penny sterling. His success induced the publication of pirated editions in Edinburgh, which were suppressed by the Court of Session; and for many years Aberdeen enjoyed a complete monopoly in the sale of almanacks. The

publication of these almanacks thus descended from printer to printer with perhaps slight interruptions, and the present Aberdeen Almanack, though a very different book from its original prototype, is the legitimate successor of the publication put forth by Raban more than two hundred and fifty years ago. For about the half of that time it was issued by the well-known firm of Messrs. D. Chalmers & Co.

The later Stuart kings, whose education had been essentially English, never understood the people of Scotland. Had they done so, and been more cautious and conciliatory, no family that ever reigned could have been more certain of the loyalty and affection of their Scottish subjects. But they believed in the divine right of kings; and that their subjects had no political rights either as individuals or communities except such as they were pleased to grant them.

In 1634 Charles I. gave great offence to many of the citizens by definitely naming to the Town Council the gentleman whom they must elect as provost of the burgh. This extraordinary interference with the liberty of the Council came about in this way. Patrick Leslie of Eden, who had filled the office of Chief Magistrate, and represented the burgh in the Scottish Parliament, being a man of an independent turn, had dared to think for himself, and given a vote in Parliament which the king considered to be against his interest. This could not be tolerated, and immediately Charles caused a letter to be written, in which, by a most unwarrantable stretch of the royal prerogative, he peremptorily ordered the Council to dismiss the said Patrick Leslie from being their provost, and to put into his place Sir Paul Menzies,

who had held the office on several previous occasions. Although this was done Mr. Leslie had a strong party in the Council who were greatly offended at this arbitrary proceeding; and it is likely they would have returned him again at the next election, but the king had not then got over his chagrin, and another order was issued commanding the Council neither to elect Mr. Leslie as provost nor to suffer him to have a vote in the Council. So explicit a command could not be disobeyed, and much feeling was excited on the subject; but after the matter had assumed various phases it seems to have been satisfactorily arranged, as we find that Mr. Leslie was elected a councillor in 1638, and in 1639 he again filled the civic chair and held the provostship for several years. Similar interferences with the right of free election were not unknown even under the Commonwealth, and during the years of the Stuart rule after the Restoration they still clung to, and, as far as possible, acted upon, the unconstitutional doctrine that "the King had in himself the power of naming the Magistrates of all his royal boroughs as often as this might be for the good of his service."

But the outstanding events of the seventeenth century were those connected with the resistance of the people of Scotland to the extraordinary power claimed by the Stuarts to dictate to their subjects in the matter of their religious beliefs, which could stand only between God and a man's conscience, and to enforce uniformity of worship throughout the three kingdoms. Although after the Reformation the Church of Scotland was in some things Prelatic, and in others Presbyterian, she had been organised by men

of the ordinary rank of Presbyters, attracted by opinion, sympathy, and long residence, to the Presbyterian model of Geneva; and it was only to be expected that as time passed she should become more and more assimilated to that model. But the Stuarts hated Presbyterianism because it held the principle of spiritual independence; and, being less conservative in its leanings, it was apt to foster in its adherents a love for responsible and representative government in civil matters, views which the despotic tendencies of the Stuarts could not tolerate. "No bishop, no king," used to be a favourite saying of James VI., and one of the main objects which he and his descendants kept constantly in view was the supplanting of the Presbyterian form of church government, and the setting up of an impossible uniformity in religious worship in the shape of Episcopacy. The people of Aberdeen seemed at first to take but little interest in these questions, being far removed from the chief centre of action; and again it is probably true that had we been left to ourselves, the contest would not for many years, and perhaps never, as far as Aberdeen was concerned, have assumed the dimensions which it did. Although the Book of Canons imposed on the church by Charles I. (which, by the way, was printed by Raban, in 1636), declared the king's supremacy in all matters ecclesiastical, and practically levelled the whole fabric of Presbytery to the dust, it caused little or no concern in Aberdeen, and the Service Book was accepted in St. Nicholas church with apparent indifference. But the attempted introduction of the latter had created a perfect storm of indignation in Edinburgh, and in other towns of the south and west of Scotland; and men of all classes and

degrees banded themselves together in what were called "The Tables" to resist so daring an innovation. The strange controlling power that had thus risen up in the metropolis consisted of Commissioners from four influential classes of the community—the nobles, gentry, ministers, and burgesses—who sat and consulted in separate places, or at different tables, but met from time to time for joint conference. Hence they were styled "The Tables," and were for the time the real governing power in the land. The National Covenant, pledging all who subscribed it to resist the ecclesiastical policy of the king, was immediately renewed and sworn to amid intense excitement; and Commissioners were appointed by "The Tables" to proceed to such places as seemed to be indifferent to these proceedings in order to explain the position of affairs and obtain signatures to the Covenant.

In pursuance of this arrangement Aberdeen was visited in July, 1638, by the following ministers, viz.:—Alexander Henderson, of Leuchars; David Dickson, of Irvine; and Andrew Cant, of Pitsligo, afterwards one of the ministers of St. Nicholas Church. These were followed by the Earl of Montrose, the Master of Forbes, Burnett of Leys, and one or two other gentlemen who were supposed to possess local influence. When the reverend Commissioners arrived the Magistrates met them in courteous fashion; but, unfortunately, the ministers did not reciprocate their civilities, and committed an indiscretion which gave just offence, and very likely had the effect of hindering to a considerable extent the success of their mission. It happened in this way. It was a time-honoured custom for distinguished strangers on their arrival in Aberdeen to be offered what was called

"the Cup of Bon-Accord" by the Magistrates that they might mutually drink to each other's health and to the prosperity of the town. This was a valuable silver cup, with a lid all over-gilt with gold, and having engraved upon it the town's arms, with the motto "Bon-Accord." It was presented to the town by Thomas Pendlebury, a wealthy London merchant who had a large trade connection with the burgh. When this cup was offered to the Commissioners from "The Tables" they somewhat rudely refused to partake, saying that they would drink none with them until the Covenant had been "subscrived." The author of this rebuff was probably Andrew Cant, who, though a man of sterling worth, was apt to be abrupt and unmannerly in his style of address. But, however it came about, the Magistrates naturally took it very ill, for, as an old chronicler says, "The like was never done in Aberdeen in no man's memorie." They therefore closed the interview at once, and ordered that the wine that had been decanted should be given to the poor men in the town's hospital. It will readily be believed that after this the Magistrates were not much disposed either to sign the Covenant themselves or to use their influence with others in that behalf. Next day, being Sunday, the 23rd of July, the clerical members of the deputation hoped to preach in St. Nicholas church, but the Provost and others were so much piqued at the way their proffered hospitality had been received that the doors of the church were shut against them. As better could not be done, the ministers preached three times in Earl Marischal's close in Castlegate—a spot well adapted for the purpose, as the close or courtyard was capacious enough to hold a large company. It was also retired from the street,

and, speaking from one of the galleries or fore-stairs of the house, the preachers were in a good position for being seen and heard. Their reception by the people seems to have been of a mixed character, some being disposed to give them a patient hearing, while others attempted to interrupt the proceedings, and to get up a disturbance. The deputies were afterwards taken in hand by the famous Aberdeen doctors, of whom were Dr. John Forbes of Corse, Professor of Divinity in King's College; Dr. Alexander Scroggie, minister of Old Aberdeen; and Dr. William Leslie, Principal of King's College; and in the New Town, Dr. Robert Barron, Professor of Divinity in Marischal College; and Dr. James Sibbald; all men of remarkable ability but of strongly conservative leanings, and the sworn friends of Episcopacy and the king. These learned men framed a series of questions bearing chiefly on the authority by which the Commissioners acted, and demanded answers, which were given in a firm but respectful manner, but only about five hundred persons were induced to subscribe the Covenant; and of these a few, including the well-known local name of Dr. William Guild, one of the ministers of St. Nicholas, with characteristic caution, signed only *conditionally*. On the whole the visit of the Commissioners may fairly enough be described as having failed in its object; and there was on the part of extreme loyalists, after it was past, a disposition to throw ridicule on the whole occasion, if one may judge from the rather profane play upon the form of the Litany, frequently repeated, amid approving laughter:—

> "From Dickson, Henderson, and Cant,
> Apostles of the Covenant,
> Good Lord deliver us."

The staunch resistance which Aberdeen gave to the Commissioners from "The Tables" on this occasion was probably the immediate cause of our receiving a very substantial mark of the royal favour. Charles was so well pleased with the behaviour of the Magistrates and the doctors that he wrote the following special letter of thanks:—

"*Charles R.*—Trustie and well beloved, we greet yow well. Having understood how duetifullie yow hawe carried yourselfis at this tyme in what concerned the good of owre service, and particularlie in hindring some stranger ministeris from preaching in any of your churches. Wee hawe taken notice thairof, and do give yow hartie thankis for the same, and do expect that, as your carriage hitherto hath bene good so yow will continew, assuring yow that when anything that may concerne your good shall occur we will not be undmyndfull of the same. We bid yow fairweile. From our Court at Oatlands, the last day of July, 1638."

His Majesty did not forget the promise with which this characteristic letter concludes, for, about six weeks thereafter, he granted a new and valuable charter to the town. It recapitulates and confirms in the most ample terms all the ancient privileges, while at the same time it grants certain other advantages by no means unimportant; and as it is the last general charter to Aberdeen under the Great Seal, it is in some respects the most valuable. It is the deed under which the burgh holds its rights to the present day; and it has been styled the Great Charter of the Freedom and Liberties of the Burgh of Aberdeen. It is dated at Oatlands, 9th September, 1638, and is preserved in the burgh charter-room.

CHAPTER XX.

THE SEVENTEENTH CENTURY—*(Continued).*

Montrose's army enters the town—Signing of the Covenant in Greyfriars Kirk—Huntly invited to Aberdeen and carried prisoner to Edinburgh—The Gordons retaliate—Return of Montrose and defence of the Bridge of Dee.

At the General Assembly which met in Glasgow on the following year, although the Royal Commissioner had recourse to the familiar tactics of ordering it to dissolve as soon as any measure was proposed that did not meet the views of his royal master, the Covenanters felt that they had gone too far to recede. They had counted the cost, and therefore declined to dissolve, but proceeded with the business in defiance of the king's authority. They entirely repudiated the action of Charles in attempting to force Episcopacy and the use of the Service-Book upon the people of Scotland; and declared the re-establishment of Presbyterianism pure and simple. This could only lead to one result, and the country was plunged into a civil war, at the commencement of which no city in Scotland suffered so much as our own. Tidings soon spread that a force was being levied by "The Tables" for the purpose of imposing the Covenant on the north; and knowing well that after what had already occurred Aberdeen would be one of the first places to be visited, no time was lost in declaring ourselves on the king's side as opposed to the high-

handed proceedings of the Covenanters. The authorities accordingly began to put the town in a state of defence by cutting trenches and erecting temporary earthworks; and the citizens furbished up their arms, while sixteen of their number, with the provost at their head, were appointed a Council of War. At the same time the king appointed Huntly Governor of the north, with full power to act against the insurgents, and called upon all loyal subjects to rally to his standard.

There was a good deal of enthusiasm at first, and a feeling of confidence that we should be able to hold our own and make a bold stand against the invaders; but the strength and importance of the movement had evidently been under-estimated, and the authorities had probably thought of a visit from an unruly mob such as came here at the Reformation. But when it came to be known that the army that was approaching numbered 6,000 or 8,000, and was under the command of such experienced leaders as the Earl of Montrose and General Leslie, it was felt that, in the presence of such a force, nothing remained for them but to surrender at discretion.

On the 30th of March, 1639, Montrose's army, numbering almost 9,000 men and horse, entered the town, without the faintest show of opposition. Entering by the Upperkirkgate Port, and marching through Broadgate and Castlegate, they made their exit by the Justice Port, and encamped on the Links. The banners which they displayed bore the words, "For Religion, the Covenant, and the Country"; and each soldier wore a blue ribbon round his neck, which afterwards became the badge of the Covenanting armies, and probably the origin of the familiar

expression, "A true blue Presbyterian." Their numbers having been further augmented by about 2,000 men raised by some of the Aberdeenshire barons, they shortly moved northward to Kintore and Inverurie in pursuit of the Earl of Huntly, whom Charles had commissioned to arm his loyal subjects in Aberdeen and the north; but the Earl of Kinghorn, as Montrose's representative, was left here with about 1,500 men to arrange terms of submission with the citizens. On the 3rd of April the inhabitants were called together in the Greyfriars Kirk; and the demands then made upon them by the Covenanting General must have been to many a bitter and humiliating experience. In substance, these were that the trenches that had been cut should be filled up and the earthworks demolished; that the Blockhouse should be fortified against any attack from the sea; that the town should contribute 100,000 merks to defray the expense of the army since its arrival in the city; and, as a matter of course, it was a *sine-qua-non* that all, without exception, should sign the Covenant. The delay of a few days was requested to enable the inhabitants to make up their minds whether they should agree to these demands, or ask leave to remove themselves, with their wives and families, bag and baggage, from the town, and this being communicated to Montrose he immediately returned here with another detachment of the army under his command to compel instant submission, and, at the same time, stipulating that, in addition to his former demands, the town should pay the further expense he had been put to in returning. The succeeding day was observed as a solemn Fast, and John Row, one of the ministers of Perth, delivered an impassioned discourse, urging

the justice and necessity of joining the popular movement. After the sermon the Covenant was read to the citizens congregated in the Greyfriars Kirk, when the formal signing commenced, and proceeded briskly, until nearly every man of any note in the town had adhibited his name; but it is no want of charity to say that many, perhaps the great majority, signed to avoid disagreeable consequences, and not from honest conviction. The learned doctors, who had formerly disputed with the Commissioners from "The Tables," were specially summoned to give in their adhesion; but from them there could have been no response, as on the first approach of danger they had shut their gates and fled. On the Magistrates pleading inability to pay the exorbitant demands made on the town, the contribution of 100,000 merks first-named was modified to 10,000, the inhabitants agreeing to contribute in future their proper proportion of men and money to the common cause; but it would appear that this concession was resented at headquarters, as "The Table of the Nobility" afterwards demanded 40,000 merks in respect of our alleged contumacy; and four of the citizens whom Montrose had ordered to proceed to Edinburgh as Commissioners to "The Tables" were, on their arrival there, put in prison until sufficient security had been found for the amount. The adjustment of this matter occupied five weeks, and it was not until the end of three weeks that the representatives obtained their liberty.

Montrose, having thus so far accomplished his object, began his preparations for returning to the south, but, with the powerful Earl of Huntly at large, he felt that there was no security for the peace of the

north. He resolved, therefore, to get that important personage into his power if it were possible, and this he succeeded in doing by a mean stratagem. On pretence of desiring to consult with him as to the arrangements that should be made for maintaining order in the district which he was about to leave, he invited Huntly to a consultation with the Covenanting lords in Aberdeen, and that nobleman—having first demanded and received a written assurance of personal safety and freedom—came to the town on the 10th of April attended by two of his sons and about 40 horse. Next day he attended the council to which he had been invited, and on the day following —probably for the purpose of allaying suspicion—a large part of the Covenanting army left the city, under the command of General Leslie. The same night Huntly and his sons were invited to meet Montrose at the house of Earl Marischal in Castlegate, where they supped together as the best of friends. But as the hospitalities of the evening proceeded, Montrose began to urge Huntly to desert the royal cause, and resign the commission with which he had been entrusted by King Charles as his lieutenant in the north. Huntly heard him patiently enough, but did not commit himself in any way, and, on leaving the house, retired to his own lodging, intending to go home next day. But as his doing so was not consonant with the design of the astute Montrose, the latter had a guard placed around the house where Huntly lodged lest he should disappear in the night, and next morning he found that he was no longer at liberty. After another lengthened conference, at which he was treated with a good deal of contumely, he was carried prisoner to Edinburgh (13th April), one

of his sons (Lord Gordon) voluntarily accompanying him, while the other (Lord Aboyne) remained behind.

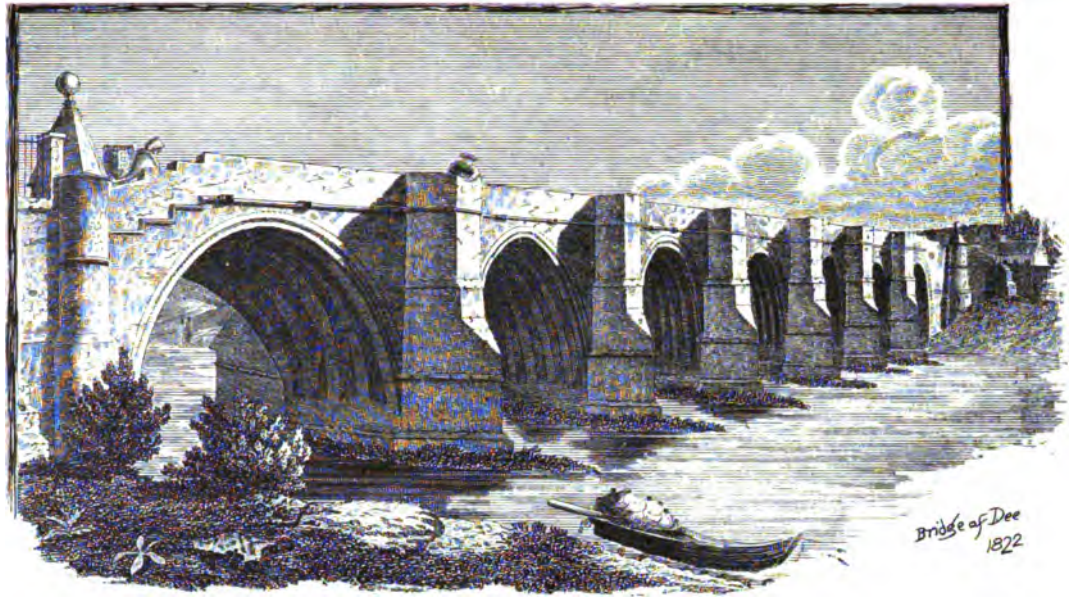
But the town had not been long freed from the presence of Montrose's army till Lord Aboyne, the laird of Banff, and other loyalists, chiefly of the Gordons, got together a force of about 2,000 for the purpose of avenging the perfidy of Montrose in the imprisonment of Huntly, and Earl Marischal, who had remained in Aberdeen for the purpose of preventing any movement for this purpose, proceeded also to raise an army in the town to act on the other side; but, though he managed to get together a considerable body of men, it was clear that they had but little heart in the work they had been called upon to perform, and in a short time they were disbanded. On the other hand, the Gordons were most aggressive, and carried the war into the enemy's camp whenever they had the opportunity. In particular, they attacked and routed a Covenanting force that had assembled at Turriff (20th May, 1639), killing several and taking others prisoners. This skirmish is familiarly known in history as "The Trot o' Turra," and it is believed that the lives lost on this occasion were the first fatalities in the protracted struggle on which the country was then entering. From Turriff the loyalists marched to Aberdeen, of which they took possession, and, feeling greatly elated at the success of their latest exploit, they proceeded to plunder the houses and goods of all whom they knew to be favourable to the Covenanting side. Nor did they confine their depredations to the town only, but made desultory excursions into the districts round about, and despoiled the houses of several gentlemen, suspected of favouring the Covenanters, of every article of value which they could seize.

These proceedings necessitated the immediate return of Montrose, who — always quick in finding pretences for replenishing his pay-chest—adopted the usual course of spoliation. He accused the citizens of encouraging the insurrection of the Gordons, and extorted a fine of 10,000 merks to defray the expense of his expedition. The town was again given over to plunder, and the citizens were compelled to deliver up all the weapons of warfare of which they were possessed. These included twelve pieces of ordnance that had been purchased for the defence of the town, besides large quantities of small arms, the whole being sent off by sea to Montrose and Dundee. He then proceeded northward with the intention of chastising the Gordons at the Bog of Gight (now Gordon Castle), but events again required his return to Aberdeen. It appears that Lord Aboyne, Huntly's son, shortly after his father's imprisonment had visited the King at York, and had obtained a similar commission to that which his father had held, to act as His Majesty's Lieutenant in the northern districts. Armed with this document, he arrived in the bay of Aberdeen with three vessels containing men and munitions of war. When the tidings of Aboyne's arrival reached Montrose, he returned to Aberdeen on the 6th of June, but, not caring to provoke an encounter at that particular time, he proceeded southward after a stay of only three days. The same day, Lord Aboyne landed and read his commission at the Market Cross, after which he was joined by his brother, Lord Lewis Gordon, with 1,000 highlanders, who were quartered on the town, and during their stay behaved more like thieves and cut-throats than soldiers in a civilised country. In virtue of his commission, Aboyne summoned all

true subjects to repair to his standard. In Aberdeen alone he raised 200 men, and in the Old Town 40, so that altogether he found himself at the head of an army of about 4,000. With such a force at his command, Aboyne became extremely aggressive, so much so that he took forcible possession of the keys of the city and ports, and committed Alexander Jaffray, the provost, and his son to the Tolbooth, both being known to favour the Covenanters. After some days, having made the most of Aberdeen, and feeling it absolutely necessary to keep his troops employed, Aboyne proceeded southward for the purpose of pillaging the Covenanters of the Mearns and Angus, but he had only got as far as Stonehaven when the triumphant progress he had reckoned upon became a dismal defeat. At a place called Megray Hill, in the parish of Fetteresso, he was met (15th June) by a Covenanting army under Montrose, consisting of 2,000 horse and foot, and only a few shots from the field pieces of the latter had been fired when Aboyne's highlanders, unaccustomed to artillery, ignominiously turned and fled. It was found impossible to collect them again, and Aboyne himself had no alternative but to fall back on Aberdeen with the fragments of his army, followed by Montrose, who encamped for a short time on the Tolla Hill at a place long afterwards known as the Covenanters' Faulds, while Aboyne took up a position for the defence of the Bridge of Dee.

Being aware of the great loss that Aboyne had suffered by desertions, more than a hundred citizens of Aberdeen—all of whom had probably signed the Covenant a few weeks previously—hastened to the bridge at sunrise on the 18th of June, to prevent the passage from being forced, for the river itself was

swollen by a heavy rainfall that had taken place a day or two previously, and could not then be safely forded by the enemy. Working with all the vigour of which they were capable, they speedily raised a barricade of turf at the south end, and the bridge itself was manned by musketeers. When Montrose put the Covenanting force in motion a galling fire was commenced; but the Aberdeen men, by whom the bridge was manned, stood gallantly to their posts, and returned the fire with muskets and four field pieces planted at the north end of the passage. This hot work continued for a whole day, for never men fought with more desperation from a knowledge of what they might expect if the bridge was carried; and, moved by the same feeling, even the wives and servant maids of our brave defenders carried supplies of provisions to the scene. As darkness came down the struggle ceased, only to be renewed on the following day, by which time Montrose had brought his field pieces into a more commanding position, and the cannonade again opened. Montrose, finding that he could effect little by force, had then recourse to stratagem; and, as the water in the river had gone down a little since the previous day, he made a feint with a storming party to cross at the Foords. Observing this movement, Colonel Gun, one of Aboyne's lieutenants, stupidly—or, as some say, intentionally—drew off a large portion of the force at his command to oppose their passage, which was the very thing that his astute opponent had calculated on, and, having been thus left insufficiently defended, the bridge was suddenly carried with little difficulty. A desperate encounter followed at the north end, but our defenders were completely routed.


Bridge of Dee
1822

Had they been able to defend the passage for another day, the result would, in all probability, have been different, for an army of nearly 4,000, raised by other loyalists in different parts of the country, was at that very moment hastening to Aboyne's assistance, and were not far from the scene of action when the tidings reached them that the Covenanters were in possession of the town. The same night this army was disbanded near the Den of Leggart.

Montrose thus once more marched into Aberdeen victorious; and many of the inhabitants, dreading a terrible chastisement, fled the town, taking their wives and children along with them, and such valuables as they could carry. Search was made for all who had been engaged in the defence of the bridge, forty-eight of whom were caught, bound with ropes, and thrown into the Tolbooth. It would appear that at this juncture a proposal to sack and burn the town, as being a hot-bed of faction, was seriously entertained by the Committee of Estates, but an important movement in the south of Scotland had the effect of averting such a terrible calamity. A Covenanting army, numbering nearly 24,000, had assembled at Dunse Law, and as the force which the king could oppose to this extraordinary gathering was in every respect far inferior, he wisely concluded that his only hope lay in making such concessions as were calculated to allay the insurrection which had assumed such formidable dimensions. By the arrangement then come to, known as the Pacification of Berwick, a general amnesty and cessation of hostilities were agreed on, and such concessions were granted as, if honestly carried out, would have gone far to satisfy the demands of the Covenanters, since Presbyterianism

was virtually restored; but the promises made excited little enthusiasm among the disaffected, who never could bring themselves to believe that Charles was acting in good faith.

Much light is cast on the history of this struggle in the contemporary letters of Robert Baillie; and the following passage from a letter describing the position of affairs here immediately after the fight at the Bridge of Dee is of interest as showing the suspicion with which the whole actings of the citizens had been viewed by the Covenanters, when a cautious and prudent man, as Baillie admittedly was, thinks us deserving of so little sympathy. "It pleased God," says he, referring to Aberdeen, "to keep us from all marcks of the leist alleaged crueltie from the first taking up of our armes, so there the preventing mercies of God did kyth in a special manner, for that same night, by sea, the king's letters of pacification at Dunse were brought to the town, which to-morrow earlie being presented to our nobles, made them glad they had gotten that blessed coard whereby to binde up their sojers' hands from doing of mischief, whereto that wicked town's just deservings had made them very bent." A good deal of pillage and destruction had, however, been indulged in before the "letters of pacification" arrived, and the Magistrates had agreed to pay 7,000 merks to be distributed among Montrose's soldiers to prevent mischief, after which that accomplished General left the town to enjoy for a space the blessings of peace. By the various siegings and pillagings to which we had been subjected, the town had incurred liabilities to the extent of nearly £20,000; and two delegates were sent to the king at Berwick to represent the hardship of having a debt of such magnitude hanging over our

heads as the result of our loyalty, but the unfortunate Charles had nothing to give at that time apart from expressions of unavailing sympathy.

A very sad thing happened at the funeral of a gentleman named Ramsay, of the family of Balmain, who was killed on the Covenanters' side in the attack on the Bridge of Dee. His body was brought to the town two days afterwards, and interred with military honours at the door of the church of St. Nicholas; but when the last of three volleys fired over his open grave was discharged, Erskine of Pittodrie, who was standing opposite the firing party, was shot through the head and instantly expired. Erskine was a Covenanter, and his tragic death was believed to have been a private act of vengeance on the part of some vindictive loyalist who had taken that opportunity of gratifying his malice. It could hardly have been accidental, as no musket ought to have contained a bullet; and on such occasions the rule has always been to elevate the piece so as to discharge it in the air.

CHAPTER XXI.

THE SEVENTEENTH CENTURY—*(Continued).*

Renewal of hostilities under General Monro—Meeting of the General Assembly in Greyfriars Kirk—Destruction of carved work and crosses on the occupation of the town by Lord Sinclair—Abduction of the Provost and others—Battle of the Justice Mills—Final attack on the town by Huntly.

It would occupy too much space to give anything like a detailed account of the continuance of the Covenanting struggle, even in its relation to Aberdeen, and what remains to be told we can touch but lightly, contenting ourselves with a rapid glance at the leading events of the next few years.

Knowing well how little dependence could be placed on the concessions extorted from Charles at Berwick—concessions made with mental reservations, and accepted with verbal explanations—the Covenanters, though they disbanded their army, kept themselves prepared to act if it should be necessary; and before many months had elapsed they had again to take the field. The Gordons with their adherents, among whom were reckoned many of the leading citizens of Aberdeen, had laid aside none of their animosity to the cause that was now growing in popularity; and were chafing under a sense of their defeat at the Bridge of Dee, and at the imposition by "The Tables" of an assessment for defraying the expenses of the war. Had a thoroughly efficient leader appeared at this

time, there is reason to think that a considerable force could have been raised here upon the king's side; and to insure the peace of the north Earl Marischal entered the town on 5th May, 1640, with 160 horse, and ordered a muster of the citizens, but as many of the royalists left the town on hearing of his approach, only 260 appeared on the Links, and even that small number dwindled to less than one half in a few days. On the 28th General Monro entered with 800 foot and 40 horse, took possession of the town and lived at free quarters for about three months. During these months they relieved the monotony by making predatory excursions into the surrounding country, doing what damage they could to the mansions and property of non-covenanting gentry. For the purposes of these raids the inhabitants were commanded to deliver up their "hail spades, shools, mattocks, mells, barrows, picks, and such like instruments meet for undermining." Operations were commenced at Drum Castle, where, after a spirited defence in which two of the besiegers were killed, the occupants had to surrender. They afterwards visited in the same way the castles of Knockhall, Udny, and Fetternear, at the latter of which they were repulsed, but they returned afterwards in the absence of the laird and "gutted" the house.

During Monro's occupation the General Assembly met in the Greyfriars Kirk, which was specially fitted up for its accommodation, and a guard of honour, consisting of a select number of the youths of the town, was appointed to attend the sittings. The acts of this Assembly were not of public interest; but they ordered the demolition of such relics of idolatry as were still to be seen here, and appointed the Master of Forbes

with a company of his men to see said order carried out. On this subject we cannot refrain from quoting an inimitable passage from Spalding giving his version of the affair:—

"They came all ryding up the gate," he says, "to Machir Kirk, ordained our blessed Lord Jesus Christ, his armes to be hewen out of the foir front of the pulpit thereof, and to take down the portrait of our blessed Virgin Mary, and her dear sone babie Jesus in her armes, that had stood since the up-putting thereof, in curious work, under the syling at the west-end of the pend, whereon the great stepill stands, onmoved whyle now; and gave orders to Collonel Master of Forbes to see this done, whilk he with all diligence obeyed. And, besydes, wher ther was any crucifix sett in glassen windows, this he caused pull out in honest men's houses. He caused ane mason strike out Christ's armes in hewen work on ilk end of Bishop Gavin Dunbar's tomb; and sicklyke chisel out the name of Jesus drawn cypher ways I.H.S. out of the timber wall on the foir syde of Machir aisle, anent the consistorie door. The crucifix on the Old Town Cross dung down; the crucifix on the New Town closed up, being loth to break the stone; the crucifix on the west end of St. Nicholas Kirk in New Aberdeen dung down, whilk was never troubled before."

The lugubrious tone that runs through this passage might well impress the reader with the belief that the mischief done had been incalculably great; and this is always the case when Spalding has occasion to reflect upon the conduct of the Covenanters. A rigid Episcopalian himself, he thoroughly detested the Presbyterians, and could never speak of the outbursts of their mistaken zeal without manifest exaggeration. But when the details of the present case are calmly looked at, it is seen that the damage done, however regrettable, amounted, after all, to very little. This is the view taken by other writers of the period, who had no more love for the Covenanters than Spalding, but whose minds were less influenced by prejudice. Gordon, the parson of Rothiemay, makes light of the whole

proceedings, and says they knocked down some old weather-beaten stones which were of little importance, and that merely for the purpose of showing that they had done something in the way of carrying out their instructions.

On his arrival in Aberdeen, Monro had requisitioned large quantities of bread, ale, and shoes for his men, which were duly furnished; and at his departure he demanded supplies of shirts, and other wearables, and an advance of 10,000 merks. The citizens had suffered the most grievous oppressions at his hands; and upwards of seven score of our townsmen were compelled to join the army of General Leslie. Yet, strange to say, before leaving, which he did on 12th September, 1640, he and his officers were presented with the freedom of the city, and marched away to the south with their burgess tickets prominently displayed on their bonnets.

Monro's regiment was replaced by 500 men under Lord Sinclair, and this force remained here for nearly eighteen months, during which they indulged in many excesses, harassing both town and country, and pillaging all without discrimination, until, as Spalding pathetically expresses it, they left the country "manless, moneyless, horseless, and armless." But in course of time these also took their departure. The town being then left without defenders, other than the burgher guard, the Gordons began once more to hang upon its skirts, and on the morning of the 19th March, 1644, in open day, they had the audacity to enter the town at the head of a small body of horse, and seize Patrick Leslie, the provost; John Jaffray, Dean of Guild; along with Robert Farquhar and Alexander Jaffray of Kingswells, two of the baillies—all of

whom they carried off to the castle of Strathbogie. As regards the provost, the reason for this extraordinary outrage was supposed to have been a belief on the part of the Gordons that he had given secret information to the government of some of Huntly's high-handed proceedings in the town and district. As Farquhar got the credit of being possessed of considerable wealth, the purpose in his abduction was probably to squeeze some money out of him; but in the case of the Jaffrays (who were brothers) there was no doubt that they were pounced upon in revenge for a private quarrel between Alexander Jaffray of Kingswells and the Laird of Haddo—the former having, a year before, in the discharge of his duty as a Magistrate, had occasion to commit a servant of Haddo's to prison for a riot in Aberdeen. The quarrel with Alexander Jaffray having been of a personal nature, he seems to have been treated with exceptional harshness, for, when he was taken, his house was pillaged by his captors, and a good deal of money and valuables, as well as important papers, carried away. A week after the Marquis of Huntly came to Aberdeen with a force of 600 men and horse, and compelled the citizens to furnish him with supplies of money and provisions. This was a desperate attempt to rally the Royalists in the city in the king's interest, but few responded; and hearing that a large body of the Covenanting army was approaching the town, he withdrew into Strathbogie, and at the same time liberated the provost and his companions from their captivity there.

The next infliction was the presence, in May, 1644, of a Covenanting army of about 6,000, under the Marquis of Argyll, who made a further heavy draught upon the

resources of the town. Fortunately, however, their stay was brief; but what proved to be the heaviest visitation of all was now to be experienced. Montrose was a soldier of fortune, and cared little about the goodness or badness of the cause in which he fought, so long as he was free to concert his own plans and to astonish the country by his brilliant exploits. But as the Covenanting cause became more popular other commanders came upon the field who were disposed to intermeddle and dictate; and, becoming disgusted, he, who had been the greatest hero among the Covenanters, became their most relentless foe. Placing himself at the head of a body of half-savage highlanders and Irish, numbering about 1,500, he defeated the Covenanting army at Tippermuir, and turned his steps into Kincardineshire. Having doubtless a lively recollection of the severe struggle he formerly had to enter Aberdeen by the Bridge of Dee, he avoided it upon this occasion, crossed that river at Mills of Drum on 11th September, and, marching by Peterculter along the north bank, encamped within a couple of miles of the town at the Two Mile Cross. The place known in those days as the "Twa Mile Cross" is upon a small farm now called North Garthdee, about half way between Ruthrieston and Cults Stations on the Deeside Railway, and on the south side of the line. It is within fifty yards or so of the entrance gate to Norwood House. From that he sent a messenger into the town, on the morning of the 13th September, 1644, attended by a drummer with a flag of truce, to demand the surrender of the city in the King's name, failing which he desired that all aged men with the women and children should be removed, and that the citizens should stand to their peril. Lord Burleigh,

then in the chief command here, after consultation with his officers, who, along with the provost and Magistrates, were assembled in Alexander Findlater's house near the Bow Brig, as a matter of course, refused to surrender; but when leaving the town with this answer, the drummer, who had accompanied the messenger, was shot dead by a horse soldier, whether by accident or otherwise was never exactly known. Exasperated at an occurrence so contrary to military usage, Montrose immediately put his soldiers in motion for an attack, and ordered that no quarter should be given. Twice before had the leader of that army entered Aberdeen. His banner then displayed the motto: "For Religion, the Covenant, and the Country," and men swore the Covenant at the point of the sword. Now he appears "For God and the King," and woe be to all who had sworn that Covenant. Burleigh went out to meet the invaders as far as the Justice Mills, but the point at which the conflict chiefly centred was a little to the east of these mills, or about where Justice Mill Lane crosses Bon-Accord Terrace. After a sanguinary struggle which lasted for two hours, the highlanders were completely victorious. About one hundred and sixty of the inhabitants fell in the battle, or were killed in the sack of the city which followed, and of these Spalding has preserved to us the names of 118. They include members of the Town Council, advocates, burgesses, and tradesmen, besides many of their servants and dependants. Pillage and murder reigned supreme for the three following days—the passion for which Montrose himself was unable to restrain in his half-civilised followers. Even the prison was broken open, and all prisoners set at liberty to join in the bloody

orgie; and as the greed of the highlanders induced them in many cases to strip the bodies before taking the lives of their victims, in order that the clothing, which they appropriated to themselves, should not be unnecessarily soiled, the corpses of many of the citizens lay naked and blackening in the streets, or the ghastly remains were carried to the grave by their wives or daughters, no male inhabitant daring to assist.

From Aberdeen Montrose continued his career in the north, where, after a time, he was joined by Huntly and the Gordons. His track was marked by widespread desolation in the pillage of such towns as were believed to be hostile to the Royalists, and the lands and mansions of gentlemen who were suspected of favouring the Covenanters. Among the numerous places which were burned or sacked were Elgin, Cullen, Banff, Fintray, Durris, Stonehaven, and Fetteresso; but the fortunes of war were against him at Philiphaugh, where he was utterly defeated, and there his career practically came to an end. It was truly an extraordinary career, and yet it resulted in little or no permanent benefit to the cause, or rather the causes, which he espoused. His plan of operation was not calculated to do this. It is true that by a system of forced marches from one part of the country to another, great parts of the kingdom were swept and re-swept as by the besom of destruction, yet he established no footing in the country, he held no fortified places, and his record is very much a series of detached military exploits, which, however brilliant in themselves, led to no permanent results, except that the excesses of his soldiers made his name odious. After many vicissitudes of fortune, both in this

country and abroad, Montrose, while wandering in the Highlands, ultimately fell into the hands of M'Leod of Assynt, who delivered him up to General Leslie. Carried by Leslie to Edinburgh, Montrose was there executed on the 21st May, 1650. With the barbarity then frequently practised on the remains of such as were condemned as traitors, his body was dismembered, and one of his arms sent to Aberdeen, where for a long time afterwards it bleached and withered on the walls of the Tolbooth.

When Montrose had been driven from the field, Huntly put forth all his strength to strike yet one other blow for the royal cause in Aberdeen, which was again held by the Covenanters with a force of 700 foot and 240 horse under Colonel Hew Montgomery, afterwards Earl of Eglinton. Approaching the town from the north, Huntly drew up his army on the heath and moor-ground to the north-west of the loch, now forming that part of the town known as North Broadford. This was on the 14th of May, 1646. The garrison refusing to surrender at Huntly's summons, he, by dividing his forces, commenced a simultaneous attack at three different points—the Justice Port, the Bow Brig, and the Gallowgate Port. Gaining access by the latter, he charged the town's defenders, sword in hand, down the Gallowgate and Broadgate where they were rallied by the Master of Forbes, who there coming face to face with Lord Lewis Gordon, the two engaged in a hand-to-hand encounter, which did not cease till Forbes lay dead on the causeway. Though Montgomery's soldiers once or twice partially succeeded in driving back the assailants, the former gradually lost ground until they were driven into the Castlegate, where their utter

defeat was completed. It is said that in their flight Montgomery's cavalry plunged into the Dee and swam for their lives, and that many of the foot-soldiers took refuge in the mansions of Earl Marischal and Menzies of Pitfodels. "This was thought," says a historian of the time, "to be one of the hottest peeces of service that hapned since this unnatural warr began, both in regard to the eagerness of the pursuers and valour of the defenders." A large number of Montgomery's men were killed, while Huntly's loss was stated at about twenty. The usual excesses followed. This victory might at an earlier stage have been of the greatest service to the royal cause, but it came too late to be of any advantage, for Charles had already surrendered himself at Newark; and, as part of the compact with the heads of the Scottish army, he commanded Huntly to disband his forces. This was the last siege to which Aberdeen was subjected, after having for about seven years been converted into a battle-ground, during which period the town was nine times taken and re-taken by Royalists and Covenanters.

CHAPTER XXII.

THE SEVENTEENTH CENTURY—*(Continued).*

The Protectorate and Restoration Periods—Persecution of the Quakers.

WHEN the King's difficulties with his English subjects increased, and the people of both countries made common cause by the signing of the Solemn League and Covenant, the battle-ground naturally shifted to England and the southern parts of our own kingdom, so that the marching and counter-marching of armies came to an end here; and the people of Aberdeen had knowledge of the progress of events only by report.

The tidings of the execution of Charles I., in 1649, were received here with manifestations of horror and indignation; but, if ever this feeling was very deeply rooted, it was forgotten in the outburst of enthusiasm called forth by the advent of his son, Charles II., who, at Scone Palace, was crowned King of Scotland before he was defeated by Cromwell's troops in the battle of Worcester. The second Charles visited Aberdeen on 7th July, 1650, and lodged in the Laird of Pitfodels' house, on the south side of Castlegate. The mansion was directly opposite the Tolbooth, and if ever the "Merry Monarch" was capable of serious thought, the sight of the mangled limb of the great Montrose, on which he must have looked, could scarcely have failed to call up some sad recollections.

During the Protectorate of Cromwell Aberdeen was not molested, except that, for the greater part of the eleven years over which it extended (1649-1660), detachments of English soldiers, part of the army of General Monk, were stationed in the town. With stones carried from the ruins of the Bishop's Palace in the Old Town, these soldiers erected on the Castle Hill a fort of considerable strength on the site of the ancient castle that, according to tradition, had been dismantled by the citizens themselves in the days of King Robert Bruce. General Monk also appointed a Commission, composed, strangely enough, of five colonels of the army, to enquire into the state of education at King's College; and the result of their diligence was that the Principal and certain of the professors were sent about their business, not on account of inefficiency, but because their religious belief did not exactly tally with the views of the colonels. To fill the vacancies thus created, other teachers were appointed, in whose soundness the gallant officers had more confidence; but otherwise they behaved well to the institution, and are said to have contributed liberally towards the expense of erecting the square block of class-rooms that still stands at the north-east corner of the quadrangle.

The re-establishment of Monarchy brought out very prominently the loyalty of the burghers of Aberdeen to the unfortunate Stuarts, for, at the Restoration of Charles II., in 1660, the enthusiasm of the citizens knew no bounds. Thanksgiving sermons were preached by the clergy, and the royal pew in the Old Church of St. Nicholas was hung with tapestry; wine was drunk, healths were pledged, glasses were broken; and when darkness came down the town was illuminated with

candles in the windows and blazing bonfires in the streets. They apparently flattered themselves with the belief that a lasting peace had been established; but, though Aberdeen was not troubled afterwards, the years that followed were years of shameful persecution and bloodshed to many of our countrymen in the south and west. The re-establishment of Episcopacy was regarded here with apparent indifference; and even the accession of the Popish Duke of York was hailed with satisfaction. Though very tenacious of all their civil rights, the citizens apparently did not (some will say to their shame, and others the reverse) see the necessity for creating a disturbance about mere abstract opinions relating to forms of Church government; and the town did not participate in the struggle which the Covenanters in the west so long and so resolutely maintained against the tyranny of the Stuarts, in their suicidal determination to compel uniformity of belief and worship among all classes of their subjects. For about fifty years that struggle had been in progress in varying degrees of activity, in the course of which many of the best and bravest of our countrymen were hunted and shot down on their native moors and in their glens by a brutal soldiery, just as men are accustomed to track and destroy wild animals for sport.

> "They dared not, in the face of day,
> To worship God, nor even at dead of night,
> Save when the wintry storm raved fierce,
> And thunder-peals compelled the men of blood
> To crouch within their dens; then dauntlessly
> The scattered few would meet in some deep dell,
> By rocks o'er-canopied to hear the voice—
> Their faithful pastor's voice, who, by the glare
> Of sheeted lightning, ope'd the Sacred Book,
> And words of comfort spoke."

In many a lonely glen in the hilly counties of Ayr and Dumfries, the green mounds which mark the martyr graves of the peasantry may still be seen; and many more sealed their testimony with their blood in the Grassmarket of Edinburgh. But the cause they suffered in was that of freedom, which, "tho' baffled oft, is ever won." After a long course of oppression and misgovernment of every kind the Stuarts succeeded in alienating from themselves every party and interest in the State—even such as had all along been their staunchest upholders. The rising tide of discontent grew into an ungovernable torrent; and the male line of the Stuarts was swept away as by an overwhelming flood by the Revolution of 1688.

It has become fashionable in some quarters to speak of the Covenanters as deluded fanatics, who took up arms for principles that were not worth fighting for; and even Presbyterian clergymen of High Church proclivities have been heard to express themselves to this effect in their pulpit ministrations. Admitting that there is some truth in the statement, we know that to err is human; and it is certain that no great national deliverance was ever wrought out as to which objection might not be taken to some of the means by which it was accomplished. But the struggle with which we are at present concerned, involved questions of far greater magnitude than those which had reference to the forms of Church government. The Scottish Covenanters really settled and secured for us two great principles—viz., that the government of this country was to be Constitutional and not despotic, and that no civil power has a right to dictate how we are to worship God, nor to intrude on the domain of conscience. Most people will be

disposed to admit that, though the attainment of these great and far-reaching results cost Scotland much blood and treasure, they were not too dearly bought. We are proud of our civil liberty, and we honour the names of men like Wallace and Bruce who did so much to establish it; but our religious liberty is equally valuable, and the stand taken by our Covenanting forefathers was, humanly speaking, its procuring cause. To glory in our religious liberty and yet to speak of the Covenanters as fools and fanatics is as if a man should take a valuable gift from the hands of another, and, for thanks, turn round and administer to the donor a slap in the face.

The change of Government at the Revolution was accepted here without much display of feeling; but, though the Magistrates joined in a formal address of congratulation to William and Mary, it is certain that a strong feeling in favour of the deposed sovereign, James VII., continued to be cherished, especially among the more opulent class. For several months after the events of 1688, the town continued to be infested by straggling bands of highlanders, the scattered fragments of James's army, who indulged in their favourite occupation of plundering the people, and to check these disorders, and overawe the disaffected, the army, under General Mackay, was sent here after the battle of Killiecrankie. These men did not exactly live at free quarters, but they made constant demands for supplies of provisions, for which little or no compensation was given.

It was little wonder that at the end of all these years of exaction and oppression of every kind, the finances of the town were found to be in a bankrupt condition. Even monies left for charitable purposes

had been uplifted and spent, and altogether the liabilities of the town amounted to about £50,000 sterling, caused mainly by the civil commotions, but also somewhat augmented by a fearful visitation of the plague in 1647, in which 1,600 of the inhabitants died. Feeling themselves quite unable to cope with such a large deficit, the Magistrates laid a full statement of the circumstances before the Government at different times, and the result was, that permission was granted to them to levy certain excise duties on wine and other articles for a period of years. With the income from this source, and favoured by the more peaceful times that followed, the whole of the charitable funds that had been used, were eventually replaced, and the heavy debt was greatly diminished.

In the time of Charles II. when so much attention was given to ecclesiastical questions, it would appear that persecution for conscience' sake was "in the air"; for, while the Covenanters were suffering in the west, our own Magistrates and clergymen set on foot most violent proceedings against a quiet and inoffensive sect that then began to arise, who called themselves "Friends," but who, when spoken of by such as were not of their number, were commonly called "Quakers." The causes which led to the development of the views of these religionists, were doubtless the unseemly things that they saw done in the name of religion and the Church. Presbyterians denied the right of the King to impose Episcopacy upon them, yet they themselves claimed the right to impose Presbyterianism at the point of the sword. The most frightful prostitution was made of the most solemn oaths—men at one time swearing allegiance to the

Covenant, and at another time, with apparent unconcern, pledging themselves to renounce the Covenant and all its works. It was no wonder that, in view of these things, some truly good men, whose consciences were more enlightened, became dissatisfied with, and felt disposed to dissociate themselves from, a Church that seemed to them more like a political organisation than a union of Christians for spiritual worship; or that they should conceive such a dislike to oath-taking as to lead them to decline being sworn under any circumstances. But when, in consequence of these glaring inconsistencies, they felt themselves impelled to withdraw from the communion of the Church, and desired to worship apart, they at once drew upon themselves the hatred of all—Episcopalians and Presbyterians alike—for in those days, however blameless and exemplary a man's life might have been, if he forsook the ordinances of the Church as by law established, he became an outcast from society, and virtually forfeited his rights as a citizen. The truth is that toleration was not then understood; and it seemed to be thought the duty of the party dominant for the time to harass and persecute all who differed from them. The Quakers were therefore subjected to treatment in many respects similar to that experienced by the Covenanters in the west. They were stoned and beaten, and subjected to every sort of indignity when they appeared in the streets, and the Magistrates and clergy looked on with approbation, the latter even chiding the authorities for too great leniency. In 1665 so many of the sect were in prison here that the filthiest holes in the Tolbooth became so crowded that the poor people could only sit or lie down by turns; and several of them fell victims

to the insalubrious atmosphere, as many of the Covenanters did in the Whigs' Vault at Dunnottar. But nothing could be made of men who would give no promises of conformity, grant no bonds, pay no fines, and who turned their prison cells into conventicles. In process of time this unseemly persecution wore itself out, as if from its very violence; and, as is always the case, the Quakers unmolested were far less formidable than when in bonds.

The sect contained some gentlemen of ability and influence connected with Aberdeen and the neighbourhood, among whom was David Barclay of Ury, an old and very capable soldier, who rose to distinction in the service of Gustavus Adolphus in Germany. This man was once so greatly loved and honoured in Aberdeen, on account of his eminence as a military commander, that, when he had occasion to visit the town, the Magistrates thought it their duty to ride out some miles to meet him and escort him to the Town-House; but after he embraced the tenets of the Friends, he became an object of the bitterest persecution at the hands of those who had formerly thought the town honoured by his presence; but he bore all with the greatest meekness and nobleness of soul, and used to say that he felt it a greater honour to be insulted for his religion than when he was received in the town with military honours. This feature in his character is brought out in one of Whittier's poems, entitled, "Barclay of Ury," from which our space will only admit of our quoting the following lines:—

"Flouted him the drunken churl,
Jeered at him the servant girl,
Prompt to please her master;
And the begging carlin, late
Fed and clothed at Ury's gate,
Cursed him as he passed her.

"Yet, with calm and stately mien,
Up the streets of Aberdeen,
Came he slowly riding,
And to all he saw and heard
Answering not with bitter word,
Turning not nor chiding."

Robert Barclay, commonly called the Apologist, whose fame is European, was a son of this David Barclay. Robert the Apologist dates one of his publications from the Jail of Aberdeen. The place in which he and some others of the sect were confined is believed to have been a dismal chamber in the Chapel of St. Ninian on the Castle Hill, with a window so small that the inmates could not see their food until they lit a candle.

Long after the active persecution of the Friends had ceased, they were subjected to many petty annoyances, and found it advisable to have their place of meeting in a back court in the Gallowgate, adjoining the old building popularly known as Mar's Castle. In an enclosed space or garden beside their meeting-house they also buried their dead, being denied the right of sepulture in consecrated ground.

CHAPTER XXIII.

THE SEVENTEENTH CENTURY—*(Continued).*

Gordon's Plan of Aberdeen in 1661—The Earl of Mar's Raid on the Cruire Dyke—The Market Cross.

THE extent and aspect of the town in the seventeenth century are well known, as in 1661 a very minute plan, giving a bird's-eye view of all the streets, wynds, and houses, was drawn out by James Gordon, familiarly known as the Parson of Rothiemay. As this was probably the first detailed sketch of the town that was ever attempted, it is of great interest to anyone desirous of tracing the growth of the city. The central part of the plan has been often reproduced, and lithographed copies of this portion are now quite common. On looking over a copy of it we see that the town did not then cover much ground. If a person had started from the Cross in the Castlegate, and walked by Exchequer Row, Shiprow, and Trinity Corner, he entered the Green. Leaving the Green on its north side by a lane, now obliterated, called Addie's Wynd, which was at the present opening to the Back Wynd Stairs, he could scramble up a steep brae into the Back or West Wynd, which was made out in 1594. From the north end of the Back Wynd, by the Blackfriars he soon reached the south bank of the loch. Proceeding along this bank, he came to the north end of the narrow street now called Drum's Lane. He then entered the Vennel, which was on the line of the

present St. Paul Street, and led him into the Gallowgate, walking up which, to its highest part at Porthill, he reached the limit of the town in that direction. Returning along the Gallowgate, he came into Broadgate, and, passing the buildings called the Round Table, and through the Narrow Wynd, he was again at the Cross, and had practically made the circuit of the whole town. And even within the circumference indicated there were several unbuilt spaces in the streets, which—reckoning even the lanes or wynds—numbered only about 16. In almost every street the houses appear to have had long strips of garden ground behind, generally planted with fruit trees; and Gordon's plan gives one the impression that these gardens covered more ground than the streets and buildings did.

The plan shows that the aspect of the town was in a good many respects different from what it is now. The Porthill appears as the "Wind Mill Hill," and a large wind mill, from which it had taken this name, is shown on its highest point. There appear to be no buildings in front of the Greyfriars' Kirk in Broadgate, or if there are buildings they are quite low and do not conceal the church. On the Castle Hill is shown the Chapel of St. Ninian within strong enclosing walls, which have the appearance of being partially fortified. The houses of Earl Marischal and the Laird of Pitfodels are seen occupying the present entrance to Marischal Street and the adjoining ground on which the Union Bank now stands. The west end of Castle Street is closed in by blocks of old buildings called the Round Tables, whose relative positions form the Exchequer Row, and the lane called the Narrow Wynd, already mentioned, which does not now exist. St.

Katharine's Hill occupies a large circular space in the centre of the town. The highest part of the hill would have been a little to the south of the present line of Union Street, or about where Adelphi Court now is; but the levels there have been so much altered that it is difficult for us to conceive of the appearance of that part of the town two hundred years ago. As to the height to which this hill rose we have no exact information, but it will enable one to form some idea of this, when it is said that it was a question sometimes discussed whether St. Katharine's Hill or the Porthill was of the greatest altitude, some inclining to think it was the one, and some the other. St. Katharine's Hill was at any rate a very prominent eminence, from the top of which there was an extensive prospect of the lower Dee, as far west as the Bridge, and on that account it was a favourite resort of the citizens in their leisure hours. The slopes of the hill were fringed with houses of a rather superior kind, having their frontages to streets which formed a circular, though irregular road, round the base, and these houses had their gardens behind sloping towards the hill top. Part of the slope of the hill is still visible behind the houses on the east side of Adelphi Court; and the circular road round the base is yet irregularly outlined in Shiprow, St. Katharine's Wynd, Netherkirkgate, and Carnegie's Brae, which, before it was obliterated by the modern Union Street, and the New Market, was called Putachie Side, and would have led one back to the west end of Shiprow, thus completing the circle. Several examples of the old-fashioned houses which fringed the base of St. Katharine's Hill may still be seen towards the lower end of the Shiprow, and in the closes entering from

the north side of that street. The town residence of Lord Forbes stood at the west foot of the hill, probably on the north side of the ground now forming the site of the New Market. The old name of Castle Forbes, in Aberdeenshire, is said to have been Putachie Castle, and it was probably from this circumstance that the road at the west foot of St. Katharine's Hill got the name of Putachie Side. On the west of Gordon's sketch are seen the "Great Church" of St. Nicholas, the remains of the Blackfriars' Monastery; and more to the north there appears "The Marrisch, called the Loch," which in 1661 had evidently covered many acres.

Outside the rather narrow limits of the town indicated by this description, the ground over which the city has since been extended is seen by the plan to be almost entirely without buildings. The large tract of level ground from the base of the Porthill, or rather from what now forms the line of West and East North Streets and the Links, is marked, "The corne feelds, called sometyme the King's Medeawe," through which a rough road is laid down, leading towards the Bridge of Don. Between the Heading Hill and the sea are one or two houses, not far from where the Bannermill now is. This was then a solitary place, known as the Futtie Mire, but, with this exception, the whole of the ground where the Gasworks, Cotton Street, and Miller Street now are, was sandy hills covered with bent, like portions of the Links in the present day. This ground is still known as the Sandilands. Southward from the Futtie Mire is seen the Futtie Church, now St. Clement's, and in a south-easterly direction from the church appear a few small, straggling houses, forming the fishing village of Futtie.

Still referring to Gordon's plan, the whole of the ground between the Castlehill and the harbour, or to the south of the line of what is now Virginia Street, is seen to be without buildings of any kind. Up to within about forty years or so of the time when Gordon prepared his plan, the tide ebbed and flowed over this ground, but about 1623 it was dried by the erection of a breastwork of rough stones from the quayhead eastward, which followed nearly the line of the present quay-wall at the same place. The district is still known as the Shorelands, and as late as 1715 these lands were a grassy level, and a favourite resort of the citizens for exercise and amusement. The Packhouse and one or two other erections stand near the quayhead, not far from where the new Harbour Offices now are. Further on, at the south side of the town, the low ground by the Dee, from the quayhead to the Craiglug, remained in its primitive state; and the Crabstone appears in the plan at a place which would correspond almost exactly to where it now is. West of the Denburn, and in the direction of the Stockets, with the exception of the meal-mill at Gilcomstone, planted there for the sake of the water-power, the aspect is entirely rural. Naturally, however, the most was made of all ground in close vicinity to the town, and, like the lotted lands that are still so common about small burghs, there was a zone of arable land round Aberdeen, divided into small crofts devoted to cultivation of cereals or other useful products. Though not given in the plan, these crofts were known by distinctive names, and their outer boundary marked the inner marches of the burgh. The croft land is now almost wholly covered with buildings, but the position and boundaries of each croft have been sufficiently

identified by an examination of the older titles to properties erected thereon, the ground, when first feued off, being commonly described as forming part of a croft, the name of which is given. So well, indeed, have the whereabouts of each of these bits of cultivated ground been ascertained in this way that, by persons well acquainted with the history of the town, and having access to titles, blank plans have been completed by marking thereon the respective names by which each croft was known, and its exact location. Such were the main features of Aberdeen and its environs in 1661, and there is reason to believe that for some centuries before that time the town had worn something like the same aspect. It may be added here that the Magistrates were so well pleased with Gordon's plan that they sent it to Holland to be engraved; and, as an acknowledgment of the pains he had taken in its preparation, they presented the parson with a silver cup, weighing twenty ounces, and a silk hat, together with a silk gown for his wife.

One should imagine that, in the latter part of the seventeenth century, the time had gone by for even proud barons taking the law into their own hands for the redress of their grievances; but in the month of May, 1664, a case of this kind occurred which looked like a return to the methods pursued in earlier times, when feudal chiefs, regardless of the law, were a law to themselves. At that time salmon was a staple article of diet in the districts watered by the Don, and as the supply had shown signs of diminishing, the falling off was attributed to certain operations that had been recently carried out at the Cruive-dyke. Such at least was the opinion of the Earl of Mar, who had large

possessions on Upper Donside, and he resolved that this obstruction to the fish passing up-stream should be removed. For this purpose he ordered a gathering of his retainers at the Castle of Halforest, near Kintore, where they assembled to the number of 2,000. From Halforest they marched to Balgownie, where, on their arrival, their purpose having become known, they were remonstrated with by the provost and others, and requested to abstain from their intended act of violence, but the remonstrance was disregarded. In the presence of so great a force effective resistance was out of the question, and Mar's followers proceeded to throw down the dyke, which their great numbers enabled them to do in a very short time, and having accomplished their purpose they returned home. It does not appear that any redress was given for this outrage on the rights of private property, but we know that sometime afterwards the dyke was rebuilt. From that day to this the Cruive-dyke has been a standing grievance to the upper heritors; but, though it is now only one obstruction among several in that locality, and not by any means the worst, yet the heritors would hardly venture to seek their remedy by such questionable means as were resorted to in 1664.

Of old, two Market Crosses stood on the Castlegate, and both are shown in Gordon's plan—the High Cross in front of the Tolbooth, and the Laigh Cross (sometimes called the fish-cross) further to the east. The Laigh Cross seems merely to have been a little platform raised about a foot or so above the level of the street, with an upright shaft rising from the centre; but the High Cross, which was the real Market Cross

of the burgh, must have been an erection of a superior stamp, and had supported some kind of platform, as we read of its being hung with tapestry on festive occasions; and when the Popish Lords made their public recantation in 1597 the account leads us to conclude that they were seated *upon* the Cross. It also bore the royal arms, which, during the protectorate of Cromwell, were struck out, but put up again at the Restoration. The shaft was surmounted by a cross or crucifix, which was one of the things disfigured by Forbes in carrying out the orders of the General Assembly of 1640, referred to in a previous chapter; but in all likelihood this crucifix was only a piece of iron let into the stone shaft, as, in place of being broken off, it was "closed up" so as to conceal its form. But on the whole there is no reason to believe that this early Market Cross was in any way superior to the erections not uncommon in Scottish burghs, some specimens of which are still extant. The Parson of Rothiemay merely mentions its existence; and had it possessed any great merit from an architectural point of view he would have been sure to have specially referred to it in his "Description of Bothe Touns of Aberdene," as he never missed an opportunity of making the most of anything that was worthy of notice.

Such as it was, the old Cross came to be considered unworthy of the town of Aberdeen as one of the most important burghs in Scotland; and in 1686 the present beautiful Market Cross was erected at a cost of 1,800 merks, or about £100 sterling. The contractor for the work was John Montgomery, a mason, belonging to the parish of Rayne, who must have been a very competent workman. Resting on a raised platform,

reached by three steps, the body of the building is formed of groined arches, converging upon a strong central pillar, and the arches are surmounted by a rich frieze and balustrade. From the frieze or cornice project six gurgoiles, representing the heads of animals, which are intended to carry off the rain water from the roof, and the height of the top of the balustrade is about eighteen feet. The form of the Cross is hexagonal, and each angle of the hexagon is divided into two panels, making twelve panels in the balustrade, in ten of which are quarter-length effigies of the following monarchs cut in high relief — namely, James I., II., III., IV., V., Queen Mary, James VI., Charles I., II., and James VII. These figures are all carefully executed, and undoubtedly bear a resemblance to the features of the sovereigns they represent, if one may judge from their portraits. The two panels looking west contain respectively the royal arms and the arms of the city. The slender pillar of one stone, which rises from the centre, is wreathed with thistles and crowned by a Corinthian capital, on which is placed an unicorn in statuary marble, bearing on its breast a shield charged with the lion rampant.

The Cross has occupied different positions in Castle Street since its first erection. Before its removal to its present site it stood almost opposite the entrance to Lodge Walk, and immediately to the west of it, in the middle of the street, was a raised pavement or esplanade, 84 feet long and 57 feet broad, erected in 1752. This elevated portion of the street, known as the Planestones, was reached by two steps, and was much used as a kind of exchange for business men, as well as a promenade for gentlemen who forgathered there in the height of the day to discuss public events

or private gossip. At other times the Planestones were the resort of recruiting soldiers and idlers, and on market days the scene was always a lively one. At a time when men seemed to be utterly blind to anything like architectural beauty, the arches of the Cross, by being boarded up, were converted into an entrance door and windows, while the interior was used first as a post-office, and latterly as a coach office. As a fireplace was necessary, one was constructed of brickwork, and the smoke escaped by a filthy piece of iron piping, which quite concealed the features of one of the Scottish monarchs! But we are now more æsthetic in our tastes, and in 1842 these unseemly obstructions were cleared away, the Cross removed to its present position, and surrounded by a circular iron railing, with six lamps, corresponding to the hexagonal form of the mason work. As it stands to-day, the Market Cross of Aberdeen is, without doubt, the finest thing of the kind in Scotland. The Planestones were likewise removed in 1842, as being an obstruction to traffic.

Speaking of the Post-Office, there was no such service in Aberdeen prior to the year 1667, but in that year the Magistrates established a post to go twice a week between Aberdeen and Edinburgh. Although the rate of postage was very high—from two to five shillings for each letter—it did not pay, and in 1674 this service was taken up by the Government.

A very attractive little volume might be written bearing some such title as "Echoes of the Market Cross of Aberdeen"; for the incidents that have taken place at and around the Cross are innumerable, and of all kinds—grave and gay, melancholy and mirthful. On occasions of public rejoicing it was around the

Cross that the people gathered to give expression to their loyalty, as well as to partake of the good cheer frequently provided for their entertainment. Before printing was much in vogue no Act of Parliament was considered to be in force until it had been published aloud from the High Cross, the people having been first summoned to hear it by the shrill blasts of a trumpet. It was from the top of the Cross that monarchs were proclaimed, while the assembled populace wound up the proceedings with ringing shouts of "God Save the King." The last king proclaimed at the old Cross was James VII., in 1685, the same year in which that Cross was taken down to make room for its successor. At the present Cross all our Sovereigns have been proclaimed, from William and Mary in 1688, to our Gracious Sovereign Queen Victoria in 1837—an interval of 150 years. The Chevalier St. George, the unfortunate son of James VII., more honoured than any of the others, was twice hailed from the same platform by the title of James VIII.; and in 1745, when the town was captured by the rebels, the small band who accomplished that feat proclaimed the young Pretender there, in their own way, setting up the provost on the Cross, and, because he was too loyal to drink Prince Charlie's health, they sought to pour the wine down his throat, spilling it over his breast in their attempt to do so.

Turning to the graver side of the picture, it was invariably at the Market Cross that punishments were inflicted, such as whipping, branding on the cheek with a hot iron, standing in the pillory or in the branks—a sort of iron gag used generally for the punishment of female scolds; and it was always at

the Cross where things offensive to the authorities were ordered to be burned by the hands of the common hangman. The immediate neighbourhood of the Cross, as well as the Gallowhill, was likewise made use of as the place of execution. The particular spot was near to where the Duke of Gordon's statue now stands. Some yet living may remember a big stone embedded in the street there having a hole in the middle of it. It indicated the spot where the gallows used to be erected, and the cavity in the stone was for receiving the end of the upright beam. In those days Aberdeen, like every other burgh of any size, had its own public executioner or hangman, whose services were, alas! too frequently in requisition, even in cases for which a very short term of imprisonment would now be deemed sufficient punishment. By way of salary this functionary had the privilege of helping himself to a peat out of every cart and a fish out of every creel on market days. In Seaton's well-known picture of Castle Street, sketched in 1806, the hangman is seen in the foreground looking over the contents of a creel for the best fish he can find, while the fishwives who are about are eyeing him with countenances expressive of anything but satisfaction. The office of hangman was not abolished until the year 1834.

One other incident which took place at the Cross in 1640, when the town was in possession of the Covenanting army, is worth recording. A quarrel having arisen between the young Laird of Tolquhon and one George Lesly, both officers in the army, in which the former was wounded, Earl Marischal ordered an inquiry into the circumstances. After due investigation Lesly was found to have been the

aggressor, and sentence was given that his hand should be struck off, a punishment apparently out of all proportion to the smallness of the offence. Preparations were accordingly made for carrying the sentence into effect—a scaffold was erected, a block set upon it, and a fire was kindled beside it in which an iron was being heated for searing the stump when the hand had been severed at the wrist. All being in readiness Lesly stepped forward, laid his arm on the block, when, just as the axe was poised to administer the stroke, the Master of Forbes—acting no doubt on instructions secretly given him by Earl Marischal—advanced, and, taking the culprit by the hand, freely forgave him, and nothing more was done. It was not often that quarrels among the fiery spirits who lived and acted in those warlike times terminated so happily.

CHAPTER XXIV.

THE SEVENTEENTH CENTURY—*(Continued).*

Eminent Men:—ART: *George Jamesone.* LATIN POETS: *John Johnston, David Wedderburn, Arthur Johnston, Thomas Reid.* PHYSICIANS: *Duncan Liddel, Thomas Morison, Gilbert Jack, Alexander Reid, Sir Alexander Fraser, Robert Morison, Matthew M'Kail.* MISCELLANEOUS WRITERS: *Alexander Anderson, Alexander Ross, George Dalgarno.*

THE period that elapsed between the Reformation in 1560 and the Revolution of 1688 produced in Aberdeen—as it did in other parts of the kingdom—many distinguished men. Before proceeding further with our narration of local events we shall notice briefly the names of a few individuals—and only a few out of the many—connected with Aberdeen either by birth, education, or residence, who, between the two great epochs above mentioned, attained to fame on account of their knowledge of art, as authors of books, historical, scientific, or religious, or whose memory for other good reasons we have cause to respect. In art the name of one man stands out pre-eminently.

GEORGE JAMESONE (1586-1644), the first Scottish painter of whom we have any record, was the son of Andrew Jamesone, a builder in Aberdeen, by his wife Marjory, daughter of Gilbert Anderson, a well-to-do burgess of the town. Educated at the Aberdeen Grammar School and Marischal College their son chose art as his profession, and, as his first efforts, produced highly-creditable portraits of several Aberdeen

notables, as well as of his own personal relations. In 1618 he went abroad, and became a pupil of Rubens, and fellow-student with Vandyck at Antwerp under that great master. Returning afterwards to his native town, he resumed his professional work at his house in Schoolhill, a castellated building overlooking the churchyard of St. Nicholas. It was only recently that this house was taken down, and within its walls Jamesone executed several of his best-known works. In 1633, when Charles II. came to Scotland to be crowned, Jamesone, whose ability as an artist had by that time become known, was summoned to Edinburgh to paint the portrait of that monarch, a commission which naturally brought him into wider repute. There he had the good fortune to meet with Sir Colin Campbell of Glenorchy (who was of the Campbells of Breadalbane), a man of cultivated tastes far in advance of what was common in his day, and as Sir Colin had a high appreciation of Jamesone's work, he took a fancy to adorn the walls of his residence at Balloch (now Taymouth Castle) with the portraits of his friends, so that our artist had from that time no lack of orders. Jamesone must have always been a diligent worker, for portraits by him of upwards of forty leading celebrities of his time are known to exist. Several of these may be seen in the halls of King's and Marischal Colleges, others are in the possession of private families, but, from the circumstance already alluded to, the largest selection is to be found at Taymouth Castle, the seat of the Marquis of Breadalbane. Only a few years ago the Breadalbane collection was overhauled and rearranged by our townsman, Sir George Reid, President of the Royal Scottish Academy, and was found to be in a fairly good

state of preservation. While it is true that Jamesone learned the light and shade of colour from Vandyck, he appears to have grounded his style more upon the older and ruder productions of his own country; and some sound critics are of opinion that a certain hardness is visible in most of his works. His portraits, they say, have too much of the severe aspect, and are somewhat deficient in ease and gracefulness. Though he had travelled much, and was greatly patronised by the most distinguished individuals, he had a great liking for his native town, and was a firm believer in the virtues of a spring of limpid water that issued from beneath the west side of Woolmanhill, called the Well of Spa. It was he who first built, at his own cost, about the year 1635, the vault of hewn stone over this spring. This vault was destroyed in 1650 by a high flood in the Denburn, but it was re-erected in 1670 by Baillie Alexander Skene of Newtyle; and, though renovated in 1851, it was substantially the work of 1635 that till quite recently stood there. Building operations have necessitated its temporary removal, but it is understood that it is intended to re-erect the central part of the work in the wall of the Infirmary, opposite to the spot which it occupied for more than two centuries. In Jamesone's time there was a piece of vacant ground to the west of the well, called the Playfield, which was in danger of being rendered utterly useless by occasional flooding of the Denburn; and, in order to preserve its amenity, Jamesone feued it from the town, and with great taste laid it out as a garden, making it a favourite resort when the weather was fine. It went by the name of the "Four-Neukit Garden," and, though the ground presents a very different appearance

now, we have a trace of its past history in the name of the locality, the Garden Nook. Jamesone died in Edinburgh, and is buried in the Greyfriars Kirkyard there. His daughter Mary seems to have inherited something of her father's genius, for the beautiful tapestries still in the West Kirk, representing Jephthah's rash vow and other Scripture scenes, are said to be specimens of her needlework.

Though there were several eminent men who cultivated the muses, it would appear as if our poets of the period did not write for the benefit of the public at large so much as for the pleasure and approval of their learned friends, and the little coteries of University men at home or abroad, seeing that the majority of their effusions are in the Latin language. This no doubt gave evidence of their scholarship, but it has been to a great extent fatal to their posthumous fame. While the productions of such early poets as Gavin Douglas, bishop of Dunkeld, William Dunbar, and others, who wrote in the Scottish vernacular, are still widely known, the effusions of our Latin poets, though they may be equal to the other in point of merit, are now quite forgotten. Indeed the existence of many fine compositions of this class by learned Aberdonians would undoubtedly have been unknown to posterity had they not been collected in a volume entitled, "*Delitiæ Poetarum Scotorum*"—a free rendering of which would be, "Beauties of the Scottish Poets"—published at Amsterdam in 1637, and now exceedingly rare.

JOHN JOHNSTON (1570-1612), an eminent Latin poet and scholar, is supposed to have been born in or near Aberdeen, and it is certain that he studied at

King's College. Subsequently he was appointed Professor of Divinity in the New College, St. Andrews. In 1602 he published epigrammatic addresses in Latin to the Scottish kings from Fergus I. to James VI. These were followed by a series of epigrams in the same style, addressed to the heroes who figure in Scottish history during the same period, and also epigrams on the principal towns in Scotland, besides some minor pieces on religious subjects.

DAVID WEDDERBURN (1570-1645), a native of Aberdeen, and Rector of the Grammar School, was the author of numerous Latin publications of a critical description, and was also favourably known in his day as a Latin poet. In 1617, when James VI. returned to Scotland after an absence of fourteen years, Wedderburn composed two Latin poems or odes in honour of the occasion. These are given at length in "Kennedy's Annals" (Vol. I., p. 471), and for them he received a gratuity of 50 merks from the Magistrates of Aberdeen. In 1625, a poem which he wrote on the death of the same monarch was printed by Raban in Aberdeen, and is now very rare. In 1630 he received from the Magistrates a reward of £100 Scots for a new Grammar he had prepared for the use of his school.

Dr. ARTHUR JOHNSTON (1587-1641) was born at Caskieben, in the neighbourhood of Aberdeen, and was the fifth son of George Johnston of Caskieben by his wife Christian, daughter of William Lord Forbes. After attending school at Kintore he studied at King's College, where he greatly distinguished himself, and was afterwards appointed Rector of that University. A medical man by profession, he held the appointment of physician to Charles I., but he was more widely

known as a Latin poet, and as such his productions are both numerous and meritorious. Besides a vast number of epigrams, satires, and miscellaneous pieces, he produced a complete edition of the Psalms of David in elegant Latin verse, to which are appended the *Cantica Evangelica*, consisting of the Song of the Virgin and other sublime hymns of praise from the Gospels. This publication was the result of four years' patient labour, and was first printed by Raban in 1637. In point of merit his rendering of the Psalms ranks next to Buchanan's, and, though little known now, even among scholars, the book passed through various editions in this city, and was also issued from several Continental presses.

THOMAS REID (died about 1624), another accomplished Latin poet, was a son of the Rev. James Reid, first minister of Banchory after the Reformation. He was educated in Aberdeen, and, as was then the invariable practice of men of letters, he afterwards travelled abroad. Public disputations between learned men were then much in vogue, and he maintained several of these at different Continental Universities, afterwards collecting into a volume the theses he defended. On his return to this country he was appointed Latin Secretary to James VI. When visiting the different seats of learning on the Continent, he embraced every opportunity of purchasing the best editions of all the classics. He also picked up several rare and valuable MSS., some of them in the writing of the twelfth century, the whole of which, at his death, he bequeathed to Marischal College.

During the same epoch there were educated in Aberdeen some famous doctors of medicine, who, along

with their studies in medical science, usually combined other branches of learning—mathematics, general literature, or the Muses. The treatises written by these men are very numerous and very learned, and if they are now looked upon as waste paper that does not imply that they were without merit, but merely that they are out of date. A very high place was assigned to their works when they first appeared, but perhaps no science has been so completely revolutionised since then—or, for that matter, within the last fifty years—as medicine. The doctors of the seventeenth century were but feeling after great principles in the dark, so to speak, and if increasing light has shown that in numerous instances they were hopelessly on the wrong track, that need not be wondered at; or that their books, if ever looked into at all now, are so only by antiquarians, to whom anything old is acceptable, and in their case the more absurd a book is, the more do they value it! We shall only mention the names of three or four individuals of the class to which we allude, premising that they are only examples of a list that might be greatly extended.

Dr. DUNCAN LIDDEL (1561-1613) was born in Aberdeen and educated at King's College, after which he travelled, visiting various Continental seats of learning, and increasing his knowledge in his favourite studies, medicine and mathematics, in both of which he attained to great proficiency. Ultimately he settled at Helmsted, where he taught in both these branches, and, before he had reached his prime, became Rector of the Julian University and first physician to the Court of Brunswick. It was at Helmsted that he published the first of his books, which spread his name and fame over Europe. In

1607 he returned home, and prepared for the press two other works—the *Ars Medica*, and a treatise on fevers. He died at the early age of fifty-two. Never having been married, he had amassed a considerable fortune, and, having purchased the estate of Pitmedden in the parish of Dyce shortly before his death, he bequeathed it for the reward and maintenance of poor scholars at the Colleges of Aberdeen. The bulk of his other means was given for establishing and maintaining a Professorship of Mathematics in Marischal College. He was clearly very desirous that his name should be had in remembrance in his native city, as he left directions for the erection of two monuments or tablets to his memory—one to be at Pitmedden and the other in St. Nicholas Church—devising certain moneys for this purpose, and for maintaining the monuments in all future time. After some delay both were erected. The one at Pitmedden took the form of a square obelisk, inscribed in eulogistic terms, and it may still be seen on a slight eminence in a field between Pitmedden Station and the Don. The other was a brass let into the stone that had covered his grave on the floor of St. Nicholas Church. Upon it is engraved a portrait of Liddel, who is represented sitting at his study table in the act of writing, while, on the table, a globe, a skull, books, and other requisites, are displayed. When the West Church was rebuilt about 1750, the stone containing the design had been broken up, and the brass consigned to the vault of Our Lady of Pity, where it lay among a quantity of rubbish for more than half a century. When the vault was cleared out, and assumed its present appearance as St. Mary's Chapel, the brass was discovered and affixed to one of the pillars near the

main entrance to the West Kirk, where it may still be seen.

Dr. THOMAS MORISON was a contemporary of Liddel's, having been born in Aberdeen about the same year, but he studied at the University of Montpelier. It is curious to note the wonderful knack that several of our learned men of Aberdeen seem to have had of ingratiating themselves at Court, as shortly after his return to this country Morison is found to be in high favour with King James VI. This was so well known at the time that, when Lord Bacon fell into disgrace and was banished from the Court, he wrote a very abject letter to Morison, beseeching him to use his great influence with His Majesty for his restoration to favour, which reminds one of the well-known fable that represents a lion as invoking the aid of a mouse to free him from a net in which he had got himself entangled. Morison produced two works, one on metallurgy and the other on the Papacy, both of course dedicated to the King, but whatever may have been thought of those books at the time, they are utterly unknown now.

GILBERT JACK (1578-1628), another Aberdonian and student of Marischal College. Though he graduated in medicine and published two volumes in that department of study, he turned his attention to other pursuits, and was appointed to the Chair of Philosophy in the University of Leyden in 1604, at a time when almost every college in Europe numbered a Scotsman among its professors. Subsequently he was offered the Chair of Civil History at Oxford, but declined it.

ALEXANDER REID, M.D. (died 1680), another son

of the minister of Banchory, was a distinguished physician in his day, and is said to have been the first to read lectures to the company of barber-surgeons in London. He was made an M.D. of Oxford by royal mandate in 1620, and was also appointed physician to Charles I. He published a "Manual of Anatomy," which was a standard work in its day.

Sir ALEXANDER FRASER (died 1681) belonged to a family of that name, proprietors of the estate of Durris on Deeside. He was educated in Aberdeen and rose to the position of Court physician. While contemporary writers speak highly of his learning and medical skill, he latterly became more of a politician than a student, and his name is conspicuous in the rolls of the Scottish Parliament during the reign of Charles II., who had a high opinion of his talents and of the soundness of his judgment on State affairs.

ROBERT MORISON, M.D. (1620-1683), an eminent botanist, was born and educated in Aberdeen. As a physician he had directed much attention to finding out the medical properties of herbs, a study which naturally led him into a more pleasant field of true botanical science, and he was admittedly the first to lay the foundation of a natural system of classification of the innumerable products of the vegetable kingdom—a system the absence of which before his day was felt to be the most formidable obstacle to attaining to anything like a perfect understanding of the structure and order of plants. Morison was a zealous loyalist, and in 1639 appeared in arms at the defence of the Bridge of Dee, where he was dangerously wounded. At that time he was in his

19th year, and had probably just completed his course of study at Marischal College. During the Commonwealth he retired to the Continent, where he was placed in charge of the royal gardens of Blois. Returning at the Restoration, he settled in London, and was appointed physician to Charles II. and Royal Professor of Botany at Oxford. He published several volumes on his favourite study, each of which was a solid contribution toward the elucidation of the science he had done so much to advance and popularise.

MATTHEW M'KAIL, surgeon and apothecary in Aberdeen in the latter half of the seventeenth century, was the author of numerous publications, bearing chiefly on medical science and other subjects germane to his profession, as well as of general interest. Dr. Joseph Robertson gives a list of six different volumes from M'Kail's pen, besides some minor pieces, one of them being a "Description of the Dropping Cave at Slains," which will probably be interesting. He was cousin to the youthful Hugh M'Kail who, in 1666, having first been subjected to the torture of "the boot" in an attempt to extort from him information which he solemnly declared he was unable to give, suffered martyrdom at the Market Cross of Edinburgh for his Covenanting principles. Between the apprehension and the execution of Hugh M'Kail, our townsman made several urgent personal appeals to Archbishop Sharp, both in Edinburgh and in St. Andrews, to spare his life, but without avail. Dr. M'Kail had such an affection for his martyred cousin that he attended him in prison and on the scaffold, and he venerated his memory so much that he wore the clothes in which Hugh was executed till they became quite shabby and worn out.

ALEXANDER ANDERSON, famous in the more abstruse studies of mathematics and algebra, was born in Aberdeen near the close of the sixteenth century. While yet a young man, he proceeded to Paris, and settled there as a private teacher of mathematics. Between the years 1612 and 1619, he published no fewer than five original treatises on geometry and algebra, which are of permanent value, because —unlike the medical books of that age, which are now worthless—the rules that hold in calculations and mathematical propositions are the same in all time. Besides the works referred to, he revised and completed for publication the MSS. of Vieta, the celebrated French geometrician who, in algebraic science, first made the grand step of using letters to denote the known as well as the unknown quantities. Those valuable manuscripts had been left in a very imperfect state at Vieta's death, which took place in 1603, and, at the request of his representatives, they were completed by Anderson (who added valuable notes and demonstrations), in a manner which proved that the work could not have been entrusted to more competent hands.

Of miscellaneous writers there were several whose names ought not to be forgotten in the city of their nativity, but two are specially worthy of mention.

ALEXANDER ROSS (1590-1654), who was born in Aberdeen, was a learned and a voluminous writer on subjects connected with science and religion. His writings were chiefly of a controversial character, and, though now forgotten, they were received with favour in their day, and were commended by men of such celebrity as Dr. Johnson and Sir Thomas Browne.

That such a man as Alexander Ross ever existed would now be known to very few were it not for the well-known lines in Hudibras—

> "There was an ancient sage philosopher,
> Who had read Alexander Ross over."

That such should be the case is surely a sad commentary on the fleeting character of the literary fame enjoyed by those worthies of a bye-gone age. Here was a learned man who wrote quite a number of books, all of them able and scholarly, yet he is only remembered by a single doggerel couplet, in which he is sarcastically referred to—while all the laboured treatises that came from his own pen, the result, no doubt, of much study and unwearied research, are relegated to the limbo of all that has become worthless and effete. Ross, at his death, bequeathed several sums of money for educational and charitable purposes in Aberdeen.

GEORGE DALGARNO (1626-87), a very original genius, was born in Old Aberdeen, but, after completing his college course there, he settled in Oxford as a teacher. A favourite idea of his was that of formulating a universal language, the principles of which he expounded in a highly meritorious work published in 1661. In 1680 he put forth another treatise entitled "The Deaf and Dumb Man's Tutor," in which he elaborated a system for teaching such as had the misfortune to be born deaf and dumb to read and to converse with the finger alphabet. These works were spoken of in terms of high commendation by Leibnitz, who was undoubtedly the greatest scholar of his day, and in our own times the volume on the teaching of the deaf and dumb has been translated into the Dutch language. A handsome edition of both books was

published in Edinburgh, by the Maitland Club, in 1834, entitled "The Works of George Dalgarno, of Aberdeen." Regarding this author, the celebrated metaphysician, Dugald Stewart, says—"Of the Scottish writers who turned their attention to metaphysical studies prior to the union of the two kingdoms, I know of none so eminent as George Dalgarno, of Aberdeen, the author of two works, both of them strongly marked with sound philosophy as well as original genius."

CHAPTER XXV.

THE SEVENTEENTH CENTURY—*(Continued).*

Eminent Men:—LOCAL HISTORIANS: *John Spalding, Robert Gordon of Straloch, James Gordon, "Parson of Rothiemay"; John Row, Alexander Jaffray, Baillie Alexander Skene, Gilbert Burnet.* CLERGYMEN: *Patrick Forbes, William Guild, Andrew Cant, Henry Scougal.*

THE following have by means of their writings contributed largely to our knowledge of local history, as well as to the broader history of the times in which they lived:—

JOHN SPALDING, author of the "Troubles and Memorable Transactions in Scotland and England," was commissary clerk of Aberdeen in the reign of Charles I. Little is known as to his personal history, but he appears to have been one of those shrewd, observant men who take a delight in jotting down, in an easy, gossipy kind of way, the incidents of their time, important and unimportant. The manuscript which he left behind him at his death consisted of nearly one thousand pages, and is preserved in the library of King's College. It was first printed in 1792, but a magnificent edition was issued by the Bannatyne Club in 1829. It is possible that Spalding wrote as much for his own amusement as with the view of publication, but, like Pepys', his manuscript came to be of singular interest as being a contemporary history of many local events, the knowledge

of which would otherwise have been lost to us. He was a strong party man, and his writings exhibit an animus against the Presbyterians which may detract somewhat from their historical value. This was a failing, however, which, to the modern reader, gives but a piquancy to his memorials, and makes them only amusing where he meant them to be severe. Spalding's name is held in the highest respect by all Scotchmen fond of antiquarian research; and a local club for the publication of old writings, first instituted in 1839, and revived in 1886, has, in his honour, been named the Spalding Club. This club has issued many splendid publications, and others are in prospect.

ROBERT GORDON of Straloch (1580-1661), son of Sir John Gordon of Pitlurg, was born at Kinmundy, Aberdeenshire, and educated in Aberdeen. He was an eminent antiquarian writer and topographist, and at the request of Charles I. undertook the correction and superintendence of a complete atlas of Scotland, first published in 1648—followed by a second edition in 1655, and a third in 1664. Several of the maps in this important work were executed by Mr. Gordon himself from actual surveys, and he appended many valuable notes on the history and antiquities of the country. He also wrote short treatises on various historical subjects, and collected materials for others which he did not live to complete, but a good deal of the matter he had got together finds a place in the Spalding Club volumes.

JAMES GORDON, commonly called "the parson of Rothiemay," was the fifth son of the above-named Robert Gordon of Straloch, and inherited his father's tastes for antiquarian and geographical pursuits. His name may be said to rank next to Spalding's in

connection with the early annals of Aberdeen, as he prepared a minutely detailed plan of New and Old Aberdeen as they existed in 1661 (see Chap. XXIII.), a publication which is familiar to all who know anything of the past history of the towns, as copies of it appear in almost every local publication of a historical kind. It may safely be said that no production of the olden time has cast so much light on the aspect which Aberdeen presented more than two centuries ago than Gordon's map, coupled with his charming "Description of Bothe Towns of Aberdene," which he wrote as an accompaniment of his plan. He was also author of "A History of Scots Affairs from 1637 to 1641," now forming one of the well-known publications of the Spalding Club, which he prepared from his father's papers.

JOHN ROW (1598-1672), who became one of the ministers of St. Nicholas Church in 1641, was a son of the minister of Carnock. His father had prepared a "History of the Kirk of Scotland" from the Reformation down to a certain period, and his son revised, added to, and re-wrote the whole, bringing it down to a later date. The work remained in MS. for nearly two centuries; but, when the taste for antiquarian research developed, about fifty years ago, it was brought to light and published by more than one literary society. It is a very good history from the Presbyterian point of view, and contains many curious facts and circumstances not otherwise recorded. The most complete edition is that issued by the Woodrow Society, in 1842, under the able editorship of the late Mr. David Laing, and this edition was printed from the identical MS. prepared by John Row about 1650 during his ministry in Aberdeen. Personally, Row had a rather chequered history in this part of the country. He was the man

to whom Cromwell's military Commissioners gave the Principalship of King's College in 1652—a position which he held for nine years; and, being a first-rate classical scholar, he discharged the duties of the office with credit to himself and advantage to the College. At the Restoration, in 1661, he was in his turn dispossessed of his Principalship, for he had written some things in his books against the Royal Family. These books were ordered to be taken out of the College, and burned at the Cross by the hands of the hangman. For some time after this he taught a private school in Aberdeen, but, the frailties of age coming upon him, he retired to the manse of his son-in-law—the Rev. John Mercer, minister of Kinellar, about eight miles from Aberdeen, and there he died. He was buried in the churchyard of that parish, but no stone marks the spot.

ALEXANDER JAFFRAY of Kingswells (1614-1673) was elected provost of Aberdeen in 1649, and again in 1651. He was a great favourite with the Protector, and was one of the five Scotch members who sat in the Barebones Parliament. Cromwell, indeed, offered him a judgeship, which, however, he declined. He was one of the Magistrates who were forcibly carried off to a temporary confinement by the Gordons in 1644. A diary or autobiography kept by Jaffray was discovered in the library of the Barclays at Ury, near Stonehaven, in 1826, and was published in 1833. It not only gives a beautiful picture of his inner life, showing him to have been a man of rare excellence of character, but casts some interesting light upon the local and ecclesiastical history of his times. Originally a strong Covenanter, he became enamoured of the principles of the Friends or Quakers,

but it was not without great searchings of heart that he felt compelled to withdraw from his earlier friends and associations. He had a loving and affectionate nature; and it must have cost him many a bitter pang to separate himself from the companionship of a wide circle of distinguished friends, by whom he was greatly liked for his public life and private virtues. But he was not turned aside by these considerations, choosing, rather than do violence to his conscientious convictions, to enter on a path which he knew would inevitably make him a social outcast, despised in the city where he had ruled as Chief Magistrate. The severe persecution to which the Quakers were subjected fell upon him in all its fury, and he was dragged from the bosom of his family and placed in confinement like a common felon. He lay in prison in Aberdeen and in Banff for about nine months; but he was ultimately set at liberty unconditionally. After that he retired into private life, and occupied himself in the preparation of his autobiography, and other writings of greater or less interest. Though Jaffray was a good and devout man, his published diary shows that he was a good deal tinged with the superstitions of the time. He makes frequent mention, for instance, of wonderful sights that were seen in the heavens of armies marching and countermarching, and at other times seeming to be engaged in deadly combat; and he never fails to express his fears that these portentous sights were a presage of terrible judgments that were about to overtake the people of Scotland. Accounts of such phenomenal appearances in the air are not by any means uncommon in the writings of men who lived during the seventeenth century; and it has been customary to look upon

such statements simply as delusions—the outcome of a too fervid imagination; but in the case of a truthful man like Jaffray, remarkable at the same time for his sound sense and sober views of life, this mode of getting over the difficulty is not satisfactory, and another explanation has been suggested, namely, that such phenomena might have been counterfeit presentments of things that were actually taking place at a distance, but reflected in the air by the presence of certain atmospheric conditions. We all know that effects equally curious are sometimes observed, in which distant objects are seen as if near at hand, while in reality they are below the horizon, and thus beyond the scope of our vision. The laws of refraction were not, however, so well understood two centuries ago as they are now. Jaffray died in his house at Kingswells, and was buried on his own estate, the persecution to which the Quakers were subjected being in all likelihood his reason for selecting his private grounds as his place of sepulture.

BAILLIE ALEXANDER SKENE was the author of "Memorialls for the Government of the Royall Burghs in Scotland," and of a "Succinct Survey of the Famous City of Aberdeen," written in 1685, under the pseudonym of "Philopoliteius." He was a man of good parts and learning, and had an intense love for the city of his habitation. We have seen what he did for the Well of Spa, and he republished a treatise by Dr. William Barclay on the virtues of that once famous spring, in which it is called "Callerhoe," or the Nymph of Aberdeen.

GILBERT BURNET (1643-1715), Bishop of Salisbury (one of the Burnets of Leys), was a distinguished graduate of Marischal College, who figured prominently

in many of the public events of the seventeenth century, and was a trusted friend and adviser of William, Prince of Orange. The Bishop, although the author of several other treatises, is better known by his "History of the Reformation," and chiefly, perhaps, by a posthumous work, entitled, "Memorials of My Own Time," a book which has held a distinct place in the history of the period. While the style can scarcely be described as elegant, there is a vigour and earnestness about it, as well as a fulness of detail, which give a special value to all that Burnet has written.

At a time when the greatest of all public questions were those connected with the affairs of the Church, the clergy of the day were naturally much looked to as men of light and leading. In connection with the notice of the visit of the Commissioners from "The Tables" in 1638, we had occasion to mention a galaxy of gifted professors and ministers connected with the colleges and churches of Aberdeen—Leslie, Barron, Sibbald, Ross, Scroggie, and others—men whose learning and ability made their influence felt over a large circuit, and there are other names which in this connection cannot be passed over.

PATRICK FORBES of Corse and O'Neil (1564-1635), Bishop of Aberdeen from 1618 to 1635, seems to have been a man of a thousand. His first ministerial charge was in the then rural parish of Keith, and it was with the greatest reluctance that he was prevailed upon to accept the higher position he was called to fill, but it having been laid upon him, no man could have discharged its duties with greater fidelity, nor in a more beautiful spirit of humility. Nothing was farther from his nature than to lord it over the clergy, or to

affect a style of haughty superiority. On the contrary, his manner seemed to approach nearer to the equality observed among brethren of the Presbyterian order. It is said that it was his practice to visit the churches of the diocese unexpectedly—that is, he would time his journey so as to arrive privately in the locality on Saturday night, when he would appear as one of the congregation on the Sunday morning, and, by thus taking the clergyman at unawares in the discharge of his regular duties, he was the better able to form an opinion of how worship was ordinarily conducted. But though he adopted this plan for informing himself regarding the ministerial efficiency of those under his oversight, and faithfully pointed out such things as he considered to be in need of correction, he would often say to the clergy that, if they saw anything in him that they reckoned a fault or a shortcoming, he would esteem it an act of brotherly kindness if they would honestly tell him of it, that he might try to amend it. There seems, in short, to have been a gentle attractiveness, both in his private life and public actings, that drew to him the affections of all with whom he came in contact. There is no stronger proof of this than the deep and universal regret felt at his death, which found expression in perhaps the most extraordinary collection of funeral discourses ever delivered on the demise of any one man, forming, as they do, a bulky volume. If all our Scottish bishops had been like Patrick Forbes, we suspect that Episcopacy would have better stood the storm which culminated in its overthrow in our own kingdom. We must add, however, that the bishop is disappointing as an author; not that his style wanted vigour or clearness of expression, but he was unfortunate in the

subjects he took up. His favourite theme seems to have been the Book of Revelations, and it is not too much to say, speaking generally, that the men who have taken in hand to expound and apply the mysteries of that Book—whether clergymen or laymen—have only succeeded in wasting much precious time and writing a great deal of nonsense. Bishop Forbes's production is no exception to this rule.

Dr. WILLIAM GUILD (1586-1657) was the son of Matthew Guild, armourer in Aberdeen, and was educated at Marischal College. His first ministerial charge was the parish church of Kinedar or King-Edward, near Banff; but in 1631 he became one of the ministers of St. Nicholas, and in 1640 he was appointed to the principalship of King's College. This office he held till 1651, when he was ejected by Cromwell's Commission. Upon this he asked to be re-instated in his ministry in St. Nicholas, but that was not done, and he seems to have lived in retirement until his death. He became an author at the early age of twenty-two, and put forth a new book at intervals thereafter to the end of his life, his writings including, of course, an exposition of the Apocalypse, under the title of "The Sealed Book Opened." But although Dr. Guild is not now known by his books, his memory is greatly honoured in Aberdeen on account of his liberal gifts to the town, both during his life and by his last will. In 1631 he purchased the convent buildings of the Trinity Friars, and presented them to the Trades for an Hospital, and he also contributed very largely to the restoration of the Greyfriars Kirk in 1633. By his will he left large sums for the founding of bursaries in Marischal College, and, having been Patron of the Incorporated Trades,

he bequeathed to them the funds which laid the foundation of their present wealth. To this day "The Memory of Dr. Guild" is one of the toasts proposed at all the festive gatherings of that Corporation, and, no doubt, they have good cause to gratefully remember him. It is not easy to form a correct estimate of Dr. Guild's opinions on Church government. In 1638 he signed the Covenant with certain reservations. In 1639, when Montrose's army entered the town, he prudently went over to Holland for a few months to be out of harm's way, but in 1640, when he was proposed for the principalship of King's College, he signed without limitation. His biographer says he was "always desirous, by prudent concessions, to keep the unity of the Spirit in the bond of peace," which, we suppose, amounts to an admission that he was a mild, gentlemanly man, but perhaps a little too ready, in the changeful times in which his lot was cast, to adapt his principles to the popular side.

ANDREW CANT (1584-1663), who was minister at Pitsligo and afterwards at Newbattle, near Edinburgh, became one of the ministers of St. Nicholas in 1641. He faithfully discharged his pastoral duties there for nearly twenty years, but at the Restoration in 1660, although he was in his seventy-sixth year, the Magistrates, in order to give proof of their attachment to monarchy, turned him out of his charge as being a stern Covenanter. If Dr. Guild was shifty in his views, the same cannot be said of his contemporary Andrew Cant. With him there was no halting between two opinions. His beliefs were clearly defined and tenaciously held, so that one always knew where to find him. He was truly a man for the times—one who could suffer for his principles but never betray

them—a man of the stuff that martyrs are made of, and who laboured constantly to promote purity of doctrine and discipline in the Church to which he belonged. His character has been strangely misunderstood—if, indeed, it has not been wilfully misrepresented and slandered—by some writers who favoured Episcopacy. Spalding's pages are filled with complaints against what he styles his tyranny and innovations, but they are always the same charges repeated again and again in almost the same words. The following are samples:—His not using the Lord's prayer; refusing to baptise privately; attempting to abolish Lyke-wakes; complaining of the Magistrates wasting the Common Good in feasting and wine drinking; and, apparently worst of all, insisting on some kind of examination before admitting to the Communion, which had formerly been looked upon simply as one of the duties and inalienable rights of citizenship, and a profligate life was not considered any disqualification. The impartial reader in our own time will at once see that these charges simply resolve themselves into an anxious desire on Cant's part to do his duty as a Christian minister. What he lacked was worldly wisdom, but his impetuous nature probably led him to look upon such a quality as savouring of unfaithfulness and time-serving; yet it is to be feared that his want of some degree of tact and forbearance greatly hindered his success. The mortal remains of Guild and Cant lie not far apart in St. Nicholas Churchyard. The former has a magnificent monument on the wall to Back Wynd, near the door of the West Church. Andrew Cant lies in the same line, nearer to Union Street, but his resting-place is covered only by a flat stone a good deal sunk into the ground,

so that the lettering is partially concealed by the grass. Probably few in Aberdeen know of its existence.

To HENRY SCOUGAL (1650-1678), the son of another Bishop of Aberdeen, belongs the distinction of having produced, so far as we can at present remember, the only local theological book of the period that can be said to have lived. His admirable work, entitled, "The Life of God in the Soul of Man," is of a distinctly devotional type, and is still well known and valued in theological circles. There is a curious tradition regarding this amiable man, to the effect that, having met with a severe affliction or disappointment, he withdrew from the world, and took up his permanent abode in a comfortless apartment in the south tower at the west end of St. Machar Cathedral, where he died. Moreover, that during his voluntary seclusion he became so corpulent that, when he died, his body could not be taken down the narrow stairway leading from the tower, and consequently an opening had to be made in the wall, through which his remains were got out. In the steeple there is certainly a recent building up of such an opening externally, while the gap still remains in the inside; but in several of its parts this story regarding Scougal does not hang well together, and, if there is any truth in it at all, the circumstances are probably exaggerated. At his death he was only in his 28th year.

CHAPTER XXVI.

THE EIGHTEENTH CENTURY.

Years of Scarcity—Water brought from Carden's Haugh, &c.—The Treaty of Union—The "Fifteen"—Fire in the Broadgate.

THE eighteenth century did not open auspiciously. In the closing years of the preceding century the summers had been cold and wet, and crops had not ripened when winter set in. Even in earlier districts, where there was some measure of ripeness in appearance, the yield of grain was extremely deficient, and the quality bad. The failure of the crops for two or three years in succession had much more serious results then than such a misfortune would have now, as the circumstances were widely different. At the time we speak of, little or no grain could be imported, potatoes were unknown, and some of the useful esculents, which now enter so much into the food supply of the people, had not been introduced. Tea had not then been heard of in Aberdeen, and the principal "sap" on which poor families had to depend was home-brewed ale—stronger or weaker according to circumstances—and, for want of the requisite malt, even this common beverage could not be obtained. The grain crop was thus literally the staff of life, and, when it failed, dearth and famine were the inevitable results. The Magistrates did their best to procure supplies of meal from the south, but the failure had been general, and only a limited

quantity could be obtained, even at an exorbitant price. The consequence was that many of the inhabitants died of starvation, some of them being so weak and emaciated that they sank down and expired on the streets. This visitation, the loss of life in the Civil Wars, and a recurrence of the plague in 1647, unitedly effected a great decrease in the population of Aberdeen during the latter half of the seventeenth century. It is estimated, upon as correct data as are available, that about the year 1643 the inhabitants of all ages numbered about 9,000, while fifty years afterwards, or about the commencement of the eighteenth century, the number is believed to have been only about 6,000.

Up to this time Aberdeen had no water supply except from natural springs within the town. Many of the feuars had private wells sunk in their gardens, and at some places there were pumps, as well as open or dip-in wells, for the use of the general public. The water of the Loch or the open burns was chiefly used for washing purposes, and water-men used to go through the streets, hauling casks of water upon low four-wheeled sledges, measuring it out to such as required it, in the same way as milk and the like are now delivered. But great scarcity of water for household purposes was often felt in dry seasons, and the necessity for introducing a proper supply had long been pressing. In 1706 the water of a strong spring at Carden's haugh was conserved and brought into the town, and it was at that time that the handsome well which now stands in the Green was erected; but the well, before it was moved to where it now is, stood for about one hundred and fifty years in Castle Street. As the town increased, the supply was soon felt to

be inadequate, and, at a later period of the century, an additional quantity of water was brought in lead pipes, at great expense, from Upper Gilcomstone, and discharged into cisterns, from which it was distributed to various stone wells erected in different parts of the town. The largest cistern constructed at this time was in Broadgate, beside the Greyfriars Kirk. The building stands to the present day, and is surmounted by what is commonly called the College clock. The water of the Gilcomstone springs was economised at the sources, and directed into little conduits or fountains, which were vaulted over with stone, and the remains of some of these fountains are still to be seen in the neighbourhood of Fountainhall. They appear mean and unimportant to us now, accustomed as we are to see things done on a much grander scale, but in those days they were of the greatest possible benefit to the community.

The Treaty of Union made in 1707, whereby the Parliaments of Scotland and England were united, though bitterly opposed in some quarters, was favourably received in Aberdeen. Our shrewd merchants probably foresaw that such an arrangement must be followed by many advantages not formerly enjoyed, as well as by an increase of our trading facilities. For some time before this event, Aberdeen had been conjoined with the burghs of Banff and Cullen in sending one member to the Scottish Parliament. At the Union this was altered, however, and it was provided that Aberdeen, along with the burghs of Bervie, Montrose, Arbroath, and Brechin, should jointly return one representative to the new Parliament of Great Britain, and the election was made here in October, 1708. But

there seems to have been no such hankering after the office as there is now. The member appointed was Mr. John Gordon, sometime merchant at Campvere. He had been provost of the city for the two years preceding, and appears to have been elected as our representative in Parliament without any solicitation on his part. He rode to London on a charger handsomely caparisoned, having been allowed £50 for the cost of his journey. He sat as our member for two years, and, at the end of his term, he was allowed, towards defraying his personal expenses, £425 sterling, which was then equal to a very much larger sum than the same amount would be now.

The Stuart Rebellion, usually spoken of as "The Fifteen," was the first occurrence of the eighteenth century that created any considerable stir in Aberdeen. Since the accession of the House of Hanover to the throne of Great Britain, a strong feeling existed in many parts of the north against the new dynasty; but, during the reigns of William and Mary and of Queen Anne, there had been no open attempt to subvert the Government, although a good deal of secret plotting went on. The Union of the Parliaments of England and Scotland in 1707 had, however, given a fresh stimulus to the dissatisfaction of the Jacobites, who thought the accession of George I., in 1714, a suitable time for an attempt to restore the Stuarts to the throne, and, with this object in view, the Earl of Mar raised the standard of rebellion at Braemar. At first the feeling here seemed to be in favour of the Hanoverian rule, though the loyalty of several of the leading citizens to that House was known to be of a half-hearted character; but, as soon as the Magistrates

had reliable information as to Mar's proceedings, they began to put the town in a state of defence against the rebels. Such arms as were at command were put into the hands of the citizens, the ports were secured, and cannon planted at two or three points believed to be open to attack. One should have imagined that these active measures would have met with the cordial approval of the Government, but — whether from past experiences the town's professions of loyalty were not believed in, or from a fear that the munitions of war of which the citizens were possessed might fall into the hands of the rebels, we cannot say—the Lord Justice-Clerk signed an order upon the civic authorities to deliver up to the Government every ounce of gunpowder in the town — being not far short of 4,000 lbs. — which was accordingly done. Thus, by a single stroke of the official pen, the town became helpless either for defence or attack. This extraordinary act appears to have considerably cooled the ardour of the authorities, so that those who had secret leanings to the cause of the Pretender became bolder, and those of the opposite view felt disposed to stand aside and let matters take their course.

On 20th September, 1715, the then Earl Marischal, attended by several gentlemen with drawn swords, entered the town, and, proceeding to the Market Cross, proclaimed James the Seventh's son—commonly called the Chevalier—King of Scotland, under the style and title of James VIII. Next day the Earl and his companions were feasted by the Incorporated Trades in Trinity Hall, and in the afternoon he proceeded to his seat at the Castle of Inverugie, near Peterhead. At that time the road to the north-east

of Aberdeenshire lay through Old Aberdeen, and, as he passed along the High Street, he took the opportunity of repeating the proclamation of the Pretender at the Market Cross of that ancient burgh, where, from the well-known Jacobite proclivities of the place, we may presume it was well received. In the New Town, at all events, the proclamation was hailed with the greatest enthusiasm. Healths were mutually pledged, the bells were rung, the town was illuminated in the evening, and the windows of several citizens known to be supporters of the House of Hanover were broken. Lip loyalty is cheap, however, and, as regards the people generally, there is reason to believe that this outburst was of a superficial character. These occurrences took place at the time for the annual election of Magistrates, but the retiring magistracy, feeling perhaps that they had not been trusted as they might have been, found it convenient to absent themselves, upon which the Jacobites assembled the lieges in the East Kirk, and by a poll of those qualified to vote, filled all the offices with their own men. All this looked well for the new cause, but when they subsequently made an attempt to levy men and money for the rebel army, many began to think that they had gone far enough, and the success in raising these supplies was not very encouraging.

The battle of Sheriffmuir was fought on 13th November, 1715, the royal army being commanded by the Duke of Argyll, while the Jacobites, among whom were several influential gentlemen from Aberdeen and the neighbourhood, were led by the Earl of Mar. The battle was a confused and indecisive struggle, both sides claiming the victory, and consequently it was

made the subject of a good deal of ridicule by the contending parties. The following lines in an old satirical ballad descriptive of the event will serve as a specimen:—

> "There's some say that we wan,
> Some say that they wan,
> Some say that nane wan at a', man;
> But o' ae thing I'm sure,
> That at Sheriffmuir
> A battle there was, which I saw, man;
> And we ran, and they ran,
> And they ran, and we ran,
> And we ran, and they ran awa', man."

On the 22nd December the Chevalier himself landed from a French vessel at Peterhead, and passing privately to Aberdeen, where he dined at a well-known hostelry in the Castlegate, kept by a retired sea captain, commonly known as "Skipper Scott," he proceeded to Fetteresso, near Stonehaven. There he received loyal addresses from the newly-elected Magistrates of Aberdeen, and from some of the professors of King's and Marischal Colleges; and, in order to show his gratitude, he exercised a prerogative of royalty in conferring additional titles on several of his adherents. The Earl of Mar was elevated to a dukedom, and the honour of knighthood was conferred on the Jacobite provost of Aberdeen, whose name was Patrick Bannerman. He was of the Crimonmogate family, and great-grandfather of Alexander Bannerman, the first popularly-elected member of Parliament for Aberdeen after the passing of the Reform Bill in 1832, who held the seat for about fifteen years. Mr. Alexander Bannerman made a rather happy allusion to this incident in the life of his ancestor of 1715, in his speech from the hustings in Castle Street, in December, 1832,

when he was soliciting the votes of the constituency that the Reform Bill had just then called into existence. "It is a singular circumstance," he said, "that the last popular election in this city was that of my great-grandfather, who was chosen Chief Magistrate of Aberdeen upwards of a century ago. He was not chosen by the self-elected Corporation, but by his fellow-citizens. For the honour that was thus conferred on him, he narrowly escaped losing his head. You may, therefore, suppose that he was guilty of some heinous offence. I believe he was guilty of being a firm adherent to the House of Stuart, and he, as well as the electors, were anxious to fulfil the sacred obligations they had come under to that unfortunate, but infatuated family, and were, of course, considered rebels."

The Pretender issued, at Fetteresso, a command to the ministers of Aberdeen to substitute his name for that of King George in their public prayers, but this injunction seems to have been only partially complied with. From Fetteresso the Chevalier passed southward, but the royal army (having been so far victorious that they remained upon, or near, the field after Sheriffmuir) continuing to advance, he began to see that he had embarked in a hopeless undertaking, and, consulting his own safety, took ship at Montrose and returned to France, accompanied by the Earl of Mar and others of his adherents.

As soon as the insurgents were made aware of the flight of the Prince and their general, the army that had been collected by his adherents rapidly melted away. The remnant, amounting to little over 1,000, reached Aberdeen on the 6th of February, 1716, and, having been informed that after that day their pay

would cease, they left on the 7th, just in time to escape capture, for the next day Argyll, who had followed close on their footsteps, entered the town with 400 dragoons. The main body of the insurgents marched northwards, through Morayshire and up Strathspey, into the wilds of Badenoch, where they quietly dispersed; but a party of about 100 gentlemen took the route to Peterhead, where they found vessels which carried them to France. Thus ended the Rebellion of 1715. The Jacobite Magistrates of Aberdeen, who had been elected with so great *éclat* at the commencement of the movement, were speedily ejected from the offices which they had usurped, and matters fell back into their old channels.

In the year 1741 a very destructive fire happened in the Broadgate, destroying the greater part of the houses on the west side of that street. We have seen that fires were of frequent occurrence in previous centuries, and that they sometimes attained to such dimensions as to destroy nearly the whole town, owing to the inflammable materials of which the buildings were constructed, for, up to the beginning of the sixteenth century, it is believed that there were very few private mansions in the town not built of timber. At all events a stone edifice was looked upon as a mark of the greatest opulence. But, as time passed, conflagrations became less frequent, as well as less destructive, which was no doubt due to the fact that more stone and less wood began to be used. Yet it is curious to find that, as late as the middle of the eighteenth century, the walls of some of the houses in the principal streets were partly composed of wood, roofed with heather or straw, while the chimneys were

a combination of lath and plaster. We should infer that the fire of 1741 had been due to wooden walls and thatched roofs, for, immediately after it occurred, the Magistrates enacted that, in time to come, it should be imperative to construct the outside walls of all dwelling-houses of stone, and to roof either with slates or tiles.

CHAPTER XXVII.

THE EIGHTEENTH CENTURY—*(Continued).*

Kidnapping: The Story of Peter Williamson—The "Forty-Five."

THE annals of Aberdeen about this time reveal the existence of a system of kidnapping young persons of both sexes, which, for heartless cruelty and greed of gain, will bear comparison with the descriptions that have been given of the horrors of the African slave trade. If the facts that were brought to light, relative to this matter, had not been established by judicial evidence of a kind that could not possibly be gainsaid, we should have been disposed to put the statements aside as base calumnies unworthy of any attention. Not only, however, did the system of carrying off young people exist, but some of the Magistrates of the city, in their private capacity as merchants, along with the Town-Clerk Depute, were proved to have been the chief instigators of the crime; and it was into their pockets, as individuals, that the profits of the nefarious traffic chiefly went. It would appear that a considerable trade had been established between Aberdeen and the American colonies, the exports consisting of manufactured goods and general produce, and the imports chiefly of sugar; but, not content with the profits derived from legitimate articles of trade —though these were undoubtedly large—those men endeavoured to augment their gains by means of a traffic which was a disgrace to humanity. The plan

adopted was this:—Some time prior to the date at which it was expected that one of their vessels would leave the port for America, men were sent out for the express purpose of waylaying young persons by any device likely to attract their attention, and, having once got hold of them, they were forcibly seized and kept in confinement until the vessel was ready to sail, when they were secretly conveyed on board and shipped off in batches to the plantations. On their arrival in America they were sold as slaves for a period of years, but the treatment they had to endure in their bondage was such that few of them ever came back to their native land. No doubt, when the vessel returned to Aberdeen, the owners would find that the profits of the voyage had been largely increased by the disposal of this part of the cargo, but, if they could peruse the details without compunction, their consciences must have been in a strangely dormant condition. It is impossible to sufficiently realise the horrors of a trade like this—the wretched condition to which its victims were reduced—the dreadful uncertainty as to their fate that for long and weary years must have haunted the families to which they belonged, may be imagined, but cannot be adequately described. One of the places often used for the preliminary confinement of these unhappy youths, was an old barn at Rennie's Wynd leading from the Green. Another place sometimes made use of was the cellar attached to Addie's house, which still stands in the Green. The back door of the house is seen from the south side of Union Street, on the east of the roadway that leads into the Green from the stairs opposite the Back Wynd. During their confinement in these places care was taken

to keep them in good spirits. A piper was hired to play to them, while they were freely supplied with food as well as playing cards, in order to divert their thoughts from any attempt to escape. The trade was carried on for five or six years: in the year 1743 alone, sixty-nine young persons are known to have disappeared from Aberdeen as the victims of this infamous traffic, and it is supposed that, between 1740 and 1745, as many as six hundred youths were captured and sold in this inhuman manner. But a Nemesis was on the track of these traffickers in human blood. Among the youths who were carried off in the way described was one Peter Williamson, born at Hirnley, in the parish of Aboyne, but who had come to reside with friends in Aberdeen. One day, apparently about the year 1741, as he was amusing himself on the quay, after the manner of boys of his age, he was enticed on board a vessel by two fellows who belonged to the ship, and as it was on the point of sailing, he was kept in confinement between decks, where he found a number of other youths who were in the same unfortunate position. They were compelled to remain below until the vessel had put to sea, when they were allowed on deck and permitted to enjoy themselves as they best could. Arriving in America they were sold, and it was Williamson's lot to fall into the hands of a planter in Pennsylvania, under whose power he remained for a year or two, but after a number of vicissitudes and romantic adventures, he finally effected his escape, and enlisted into an English regiment there, for it must be remembered that what are now the States of America were then part of our Colonial possessions. After remaining in the army for some time his regiment was ordered home, and, in consequence of a wound he

had received, he was discharged at Plymouth in 1757 as unfit for further service. Casting about in his mind as to the most likely way of obtaining a livelihood, the thought occurred to Peter that his adventures had been of so remarkable a kind that, if the story of his life was written and published in the form of a pamphlet, the sale of it might yield him some profit. The plan succeeded beyond his expectations, the pamphlet obtained a ready sale wherever he went, and, in addition to the written account of his adventures, he arranged a kind of entertainment, in which he attired himself in the dress and arms of the American Indians, and gave representations of their attitudes and war whoops. Arriving ultimately in Aberdeen the novelty of his entertainment attracted large crowds, and his book, which fearlessly exposed the baseness of the kidnappers, had an extensive sale. The Magistrates now became alarmed, and resolved that the thing must, at all hazards, be put down. They accordingly ordered Williamson to be arrested and brought before them on a charge of publishing a scurrilous libel, and, being themselves the accusers and judges, they had no difficulty in disposing of the case in a way that suited their own views. They ordered the pamphlet to be publicly burned at the Market Cross by the hands of the common hangman, and Williamson himself to be imprisoned until he should sign a document denying the truth of his statements, after which he was to be fined and banished from the town. All this being done, Williamson proceeded to Edinburgh, where he succeeded in interesting some of the lawyers in his case, and, on their advice, he was induced to raise an action in 1762 against the Magistrates in the Court of Session, in which he was

completely successful, the upshot being that the Magistrates were ordered to pay him, out of their own pockets, £100 in name of damages and all the costs of the proceedings, amounting to about £80—a verdict which they did all in their power to get reversed, but without avail.

But this finding only affected the men who had been guilty of the minor offence of attempting to silence Williamson and discredit his story, and the matter did not rest there. In 1768, he raised another action, which was directed against the persons immediately concerned in his abduction in 1741, in which he also obtained a verdict awarding him £200 in name of damages, besides the costs in the case, which were modified to 100 guineas. By these means he became possessed of what was then looked upon as a modest fortune, with which he settled in Edinburgh, where he kept a tavern close to St Giles' Church and the Parliament House. In consequence of his early adventures in America the sign over his door had painted upon it—

PETER WILLIAMSON, VINTNER,
From the other World;

and the house was much frequented, especially by gentlemen of the legal fraternity. At his death, which took place on 19th January, 1799, he had amassed a considerable fortune. He must have been a genius in his way. Robert Chambers, who, in his "Traditions of Edinburgh" speaks of him as "an original and singular person," says that he was the first to print and publish a Street Directory for Edinburgh, and that he also established a penny post in that city, which became so profitable in his hands that the

General Post Office gave him a handsome compensation for it. The question as to who was entitled to the honour of having originated the idea of our penny postage system, has given rise to some discussion in modern times, but we have no recollection of ever hearing Williamson's name mentioned in that connection.

By the time that the last of the Stuart rebellions, familiarly known as "the Forty-five," fell out, it would appear that the cause of the exiled family had become less popular in Aberdeen than it had been thirty years previously. Prince Charles Edward, son of the Chevalier of 1715, landed at Moidart, on the west coast of Scotland, towards the end of July, 1745, well knowing that among the highland clans, if anywhere, he would meet with a hearty welcome. Several of the northern chiefs, along with their retainers, having gathered to his standard at Glenfinnan, measures were taken by the Government to suppress the threatened rising, and Sir John Cope, with a considerable army, proceeded northward. But the followers of the Prince, being better acquainted with the country than the English general, avoided the route which they knew Cope had taken, so that the latter went as far as Inverness without finding an enemy in the field, while, at the same time, the Pretender, with the force at his command, was moving southward, where the country was left without defenders. On 3rd September the Prince took possession of Perth, and on 17th he entered Edinburgh, encountering little opposition. He took up his quarters and kept regal state in the Palace of Holyrood for several weeks, during which the main body of his army lay encamped at Duddingston.

Sir John Cope, when he found that his march to Inverness had only been so much time lost, turned southward, and arrived in Aberdeen on the 11th September with about 2,000 foot soldiers, and encamped on the ground which is now Union Terrace, then known as Dove-cot Brae. There he remained until the 15th, when transports arrived in Aberdeen bay. He and his army then embarked for Dunbar, taking with them what further arms and ammunition the town could furnish. Only a few days after he had broken up his encampment in Aberdeen, his army and that of the Pretender joined battle at Prestonpans, where Cope was ignominiously defeated —an incident in the campaign familiar to us all by the well-known song—

"Hey, Johnnie Cope, are ye waukin' yet?"

This temporary success caused intense jubilation in the ranks of the Jacobites; our local magnates who had espoused the cause of the exiled Prince became bolder, and, a few days after the victory of Prestonpans, a party of the Gordons from Strathbogie, consisting of about 25 horse and 70 foot, entered Aberdeen and proclaimed the Pretender King of these Realms at the Market Cross. With the exception of liberating the prisoners who were in the Tolbooth, that they might join the rebel army, no outrage was committed.

As was the case in 1715 these things happened about the time for the annual election of Magistrates and Town Council, and in the beginning of November Lord Lewis Gordon, whom the Prince had appointed Lieutenant of Aberdeen and Banff, made an attempt to assume the direction of municipal affairs, following upon which a set of Magistrates and Councillors suited

to his own views were named, but, fortunately for the credit of the town, they, one and all, refused to accept office. Lord Lewis was at this time in possession of the town with a regiment of about 1,100 men, raised by himself, and on 23rd December they marched to Inverurie, in the neighbourhood of which they encountered a detachment of Lord Loudon's army—consisting of about 1,200 men of the loyal clans of M'Leod, Sutherland, and Grant, and a sharp engagement ensued, which resulted in another victory for the Pretender. Lord Lewis returned to Aberdeen greatly elated with his success, and for some time the town was infested with the rebels. Their leader levied from the citizens a contribution of £1,000 towards the expense of supplies, after which he proceeded southward to join the main body of the army of Prince Charles.

During the winter the Pretender himself had not been idle, for he made a hostile incursion into England, at the head of about 6,000 men, hoping, no doubt, that his ranks would be greatly augmented; but in this he was doomed to disappointment. As the movement had assumed such formidable dimensions, the Government saw that, in order to crush it, far more effective measures must be adopted than at first had been thought necessary. The Duke of Cumberland was accordingly placed in command of a well-equipped army, and commenced his march northward. By this time the Pretender had penetrated into England as far as Derby, but, when he and the highland chieftains who were with him received intelligence of the English advance, their courage failed, and they began their retreat to the highlands. Early in 1746 the English army entered Edinburgh,

the rebels always taking care to keep a few days' march in advance. On the 8th of February one of the divisions of the latter, 2,000 strong, arrived in Aberdeen in the course of their retreat, and others soon followed; but as they had established some means of communication by which they were kept advised of the movements of the royal army, they were in no haste to leave, and in fact did not do so till the 23rd, when the Duke was just at hand. On the 27th His Royal Highness arrived in Aberdeen with the main body of his army. He was received with much ceremony in the Schoolhill by the Magistrates, and took up his abode in the Guestrow, in the house of Mr. Alexander Thomson, advocate, who had kindly placed his residence at His Grace's disposal. Soon after his arrival he received reinforcements of 5,000 auxiliaries, under the command of Prince Frederick of Hesse-Cassel, the Duke's brother-in-law. The whole army here numbered about 8,000 foot and 900 horse, and while the main body remained in Aberdeen till April, strong detachments had moved farther to the north, and encamped at Oldmeldrum and Strathbogie. On the 8th of April, the Duke left Aberdeen for the north with the rear-division, having first placed the civil government of the town under the direction of James Morrison of Elsick, who had formerly been provost, and of eleven other citizens, for the purpose of preserving the peace until tranquility should be restored. As an additional precaution, about 200 soldiers were left in the town. They occupied as a barracks the present central portion of Robert Gordon's College (then newly erected), while the surrounding grounds were fortified with a trench and earthworks — a circumstance from which the

building was afterwards frequently referred to as "Fort Cumberland."

On his march to the north the Duke drew to a head the different detachments of his army that had been sent forward in advance, concentrating the whole into one powerful force under his own command, and, continuing his progress northward, he encountered Prince Charles' army on the 18th of April at Culloden Moor, where a great battle took place in which the rebels were completely defeated, and the hopes of the House of Stuart were for ever annihilated. After wandering for about five months among the Grampians and among the poverty-stricken highlanders of the Hebrides, the young prince — notwithstanding that a reward of £30,000 was offered for his person, dead or alive — ultimately escaped safely to France, and his death took place in 1788.

CHAPTER XXVIII.

THE EIGHTEENTH CENTURY—*(Continued).*

After Culloden—"The Aberdeen Journal"—Robert Gordon's Hospital—The Infirmary and Lunatic Asylum—Feuing of the Lands of Gilcomstone—Gilcomstone Church—Rebuilding of the West Church.

AFTER the battle of Culloden a detachment of the royal forces returned to Aberdeen, where they remained during the summer of 1746, and, as they had formed part of a victorious army, they were disposed at times to be somewhat overbearing. In particular, on the 1st of August, being the anniversary of the accession of King George I., the officers took it upon them to order the citizens to illuminate their houses after nightfall, and several individuals who, resenting this impertinence, declined to comply, had their windows broken by the military. For this outrage, however, the officer who had given the order to demolish the glass was apprehended next day, by order of the Magistrates, and lodged in the Tolbooth, and he was only set at liberty on an agreement being come to that the damage done should be paid for.

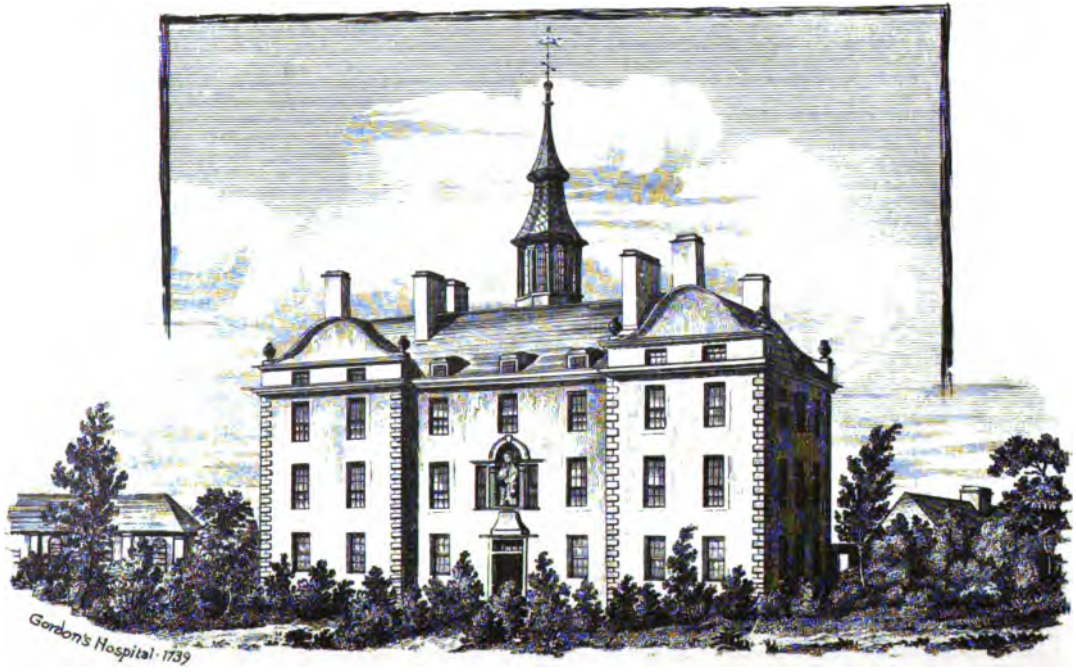
Matters having at length settled down, a feeling of greater security began to prevail, and the Magistrates voted the freedom of the city to the Duke of Cumberland, the burgess ticket being sent to him in an elegant gold box, an honour which was graciously received. But whatever recognition the public service

which he had rendered to his sovereign may have deserved, it is certain that, in his private capacity as a gentleman, he behaved here very unhandsomely. The residence which he occupied for six weeks is the house No. 45 Guestrow, now the Victoria Lodging-House, and although the oldest part of the building dates from 1580, it is still well preserved. This house was, as we have seen, given up to the Duke, amply stored with provisions intended for the use of the owner's family, including a well-stocked wine cellar, of all which His Grace not only made the fullest use, but, when he left, it was found that many valuable articles had been carried away. Yet, neither directly nor indirectly, was he at the pains to express any thanks to Mr. Thomson, advocate, the generous proprietor, for his great kindness. But even this ingratitude was far surpassed by the notorious General Hawley, one of the Duke's staff officers, who got, or rather took, similar possession of the house of Mrs. Gordon of Hallhead. Not only did this redoubtable warrior live at free quarters for weeks in this lady's house, which had to be vacated that he might be accommodated, but, before leaving Aberdeen for the north, he actually packed up and sent off to his own private residence in London every article in the house that was worth lifting, and left it destitute, not only of valuables, but of the most necessary articles of furniture and clothing. When Mrs. Gordon resumed possession, she found herself robbed of everything except the clothes on her back, and she estimated her loss at £600. Surely this was conduct to which, for base ingratitude and meanness, it would be difficult to find a parallel.

Very soon after the Rebellion had been put down

a distinct change for the better is observable in public affairs; things become more settled, and there is a manifest desire on the part of the people to follow more peaceful pursuits. Forty years had elapsed since the Union of the Parliaments; the beneficial effects of that measure began to tell advantageously on the energy and push for which Aberdeen people get the credit, and schemes, both of profit and benevolence, which had been in contemplation, but had made no progress, owing to the agitation caused by reports of Jacobite activity, were again revived, and a spirit of progress set in more like the ideas of modern times.

The anxiety which the inhabitants manifested for every scrap of news regarding the movements of the rebel armies in 1745-46, and the avidity with which some printed slips referring to this subject were bought up and read, are said to have first suggested the idea of establishing a weekly news sheet, which took shape in the publication of the *Aberdeen Journal* newspaper, the first number of which appeared on 5th January, 1748. This paper was started by Mr. James Chalmers, printer, a son of the Rev. James Chalmers, Professor of Divinity in Marischal College. It was the first weekly news sheet published north of Edinburgh, and it continues to appear up to the present day; but the early issues were extremely diminutive compared with the broad sheets of the daily paper of our own time, and consisted of only four pages of the foolscap size. The first number that appeared contained one advertisement only, which informed the public of the disappearance of some bank notes, and intimated that whoever would bring the missing notes to the publisher of the paper would have two guineas of a reward "*and no questions asked!*"


Gordon's Hospital · 1739

In 1750 Robert Gordon's Hospital was opened for the purposes intended by its founder. The main, or what is now the central, portion of the present building had been erected about 1739, but, partly from a desire that the funds should be allowed to accumulate, and partly from the unsettled nature of the times, it had remained unused, except for a short time in 1746, when it was occupied by the soldiers of the Duke of Cumberland. Robert Gordon was of the family of Straloch, and died in Aberdeen in 1732. In early life he had been a merchant in Dantzic, where he had made a good deal of money, and having, on his return home, conceived the design of founding a hospital for the maintenance and education of sons of decayed burgesses in Aberdeen, he denied himself many of the comforts of life in order that the fortune he should leave at his death might be sufficient for the benevolent purposes explained in his settlements. Extraordinary stories are indeed told of the miserly habits which he had contracted, but, as is usual in such cases, there is reason to think that many of them are untrue, or at all events greatly exaggerated. His estate realised about £10,000, nearly £4,000 of which was spent on the building in 1739; and, as already mentioned, it was not until the year 1750 that the hospital was opened for the admission of boys of the class it was intended to benefit, the number received being at first about 30. The centre block of the present range of buildings constituted the entire hospital for nearly a century, and the design appears to have been furnished by Mr. William Adam, of Edinburgh, the father of John and Robert Adam, two well-known architects, who designed the Adelphi. In a niche over the entrance door is placed a marble statue of Robert Gordon

standing in a benevolent attitude. At a much later date (1816) a large addition was made to the funds of the hospital on the death of Alexander Simpson of Collyhill, who bequeathed to it valuable landed properties, and ultimately as many as 180 boys were resident in the institution. Up to about 1876 it was conducted on the principles prescribed by the founder, the inmates being boarded and educated within the house and required to wear a particular style of dress. Latterly, however, the hospital system, involving as it did the withdrawal of the pupil from home and family influences, has become unpopular, and under the Endowed Institutions Act—the main object of which is to adapt ancient foundations of this nature to modern ideas—all has been changed. The institution, which is now called Robert Gordon's College, has been opened up practically as a public school, the range of studies including secondary and technical branches of instruction; and the benefits of its endowments are given in moderate fees, and in numerous bursaries to deserving youths, who are called foundationers. Since this alteration took place in the constitution of the college, evening classes for science and technology have become one of its most important departments. These classes are attended by hundreds of young persons who are at work during the day, and, in addition to the higher requirements for a first-class commercial education, instruction is given by practical teachers in steam and the steam engine, building and construction, applied mechanics, chemistry, botany, and the like. The work done in these departments has repeatedly called forth the very highest commendations of the Science and Art Department at South Kensington.

Another benevolent institution was founded in Aberdeen about the time that the erection of Gordon's Hospital had been completed. We refer to the most useful of all our charitable schemes—the Aberdeen Royal Infirmary. It was in 1739 that the Town Council resolved that there existed a necessity for such an institution, but at first their idea was to conjoin the Hospital with a scheme that had for its object the lodging and taking care of the aged and infirm poor. In other words, besides the treatment of the sick, the structure was to answer all the purposes of the modern poorhouse, and the site suggested for the building was upon the north side of Castle Street, near the Town House. Ultimately, however, and very wisely, it was thought better to have an institution solely for the treatment of diseases, and having fixed upon a piece of ground at the Woolmanhill as being "a convenient and well-aired place," the foundation stone of the Infirmary was laid on 1st January, 1740, and the portion of it first erected was opened for receiving patients in May, 1742. At first the accommodation was limited, but additional wings were added as funds became available, and the building was finished according to the original design in 1758, the extent of the accommodation being about 40 beds. Connected with the Infirmary there were at first some gloomy apartments called the Bedlam Cells, which were used for confining persons bereft of reason. The State regulations, by which the rights of lunatics are now so carefully guarded, were at that time unknown, and unfortunate persons of this class were treated more like beasts than human beings. Such as were harmless remained with their friends or wandered about at large; it was only dangerous

lunatics that were looked after, and restraint was all that was aimed at. It came to be seen, however, that it would be much more convenient that insane persons should be treated in an asylum specially intended for them, and, in 1799, funds were raised which, along with a legacy from Baillie John Cargill, were used in feuing a piece of ground at Barkmill, where a dismal-looking building was erected solely for lunatic patients. This small beginning has been extended at various times, and first by the building in 1819 of the older part of the present Asylum, which was in every respect a great improvement on that of 1799. That part has been from time to time added to, and latterly by the erection in 1860 of the handsome building called Elmhill House, designed for the wealthier class of patients, who are able to pay a good board. At the present moment the managers are engaged on an extensive scheme for the reconstruction of the old Institution and the erection of a separate hospital for sick and acute cases, the outlay contemplated being about £50,000. The Asylum buildings stand within grounds extending to about fifty acres. The lofty obelisk, which is a prominent object in the grounds between the older buildings and Elmhill House, is to the memory of John Forbes of Newe, who bequeathed £10,000 to the Asylum. The obelisk originally stood in St. Nicholas Churchyard, but was removed to its present site about the year 1840.

As regards the Infirmary, the buildings erected between 1740 and 1758 served the city for a century, when they became antiquated in style, as well as deficient in accommodation, owing to the great increase of the inhabitants. They were accordingly removed about 1840, and the handsome block which

now forms the southmost portion of the present Hospital was then built. Although the building of 1840 met all the requirements thought necessary at the time of its erection, the progress made in all matters connected with sanitation and ventilation has since been so great that, in less than fifty years afterwards, it was pronounced defective in many respects, and Her Majesty Queen Victoria's Jubilee year (1887) was appropriately made the occasion for collecting funds amounting to over £30,000, which have been devoted to the extension and improvement of the Hospital. The new block, erected as the result of this effort, was opened by H.R.H. the Princess Louise (Marchioness of Lorne) on 4th October, 1892. The local architects were Messrs. W. & J. Smith & Kelly, who, in the preparation of the plans, had the assistance of Mr. Saxon Snell, a London architect of great experience in hospital building; and if the shape of the ground did not admit of anything very effective from an architectural point of view, the structure has the more practical advantage of possessing every modern improvement in its internal arrangements, the minutest details likely to promote the comfort and recovery of patients being carefully attended to. There remains yet a good deal to be done to carry out the design, but, when completed, the Aberdeen Infirmary will be one of the best-equipped institutions of the kind in Scotland, and as about 240 beds are contemplated, the accommodation provided will probably meet the requirements of the town for many years to come. This is the more likely to be the case seeing that the Infirmary is now only one among other kindred institutions, such as the Epidemic Hospital, the Sick Children's Hospital, and the

Hospital for Persons suffering from Incurable Diseases.

Soon after the suppression of the Rebellion of 1745, the Magistrates took into serious consideration the question as to how far it was possible to turn to better account the waste land in the immediate vicinity of the town, particularly the district about Gilcomstone. Upon these lands there were at that time only three tenants, who were content to crop such patches of the ground as were capable of receiving seed, but owing to the quantities of stones and tangled growth by which the ground was covered, the return was so poor that, though the rents claimed were merely nominal, they were irregularly paid, and no attempt was made to clear or improve the land. The plan which was taken to remedy this state of matters was perhaps the best that could have been adopted in the circumstances. The ground was parcelled out into about a dozen manageable lots, which were exposed for sale under burden of the payment of moderate annual feu-duties, and, as these lots were readily taken up, a wonderful improvement was very soon observable. The feuars set to work on their lots with a will, cleared the ground of stones, trenched it, and fenced it, so that what had formerly been little better than a barren waste was in a very few years brought into a high state of cultivation.

It was seen, moreover, that the district was very suitable for building purposes. The soil was naturally productive, with a good exposure and a plentiful supply of water, for an open stream ran through the centre of it from the dam of Gilcomstone to the old meal mill there, and by and by a number of houses

began to spring up about Loanhead, Northfield, and Jack's Brae. The first buildings were about Northfield and Loanhead. On one of the houses at Northfield may still be seen the date 1755, and it was probably among the first to be built. It is a matter of regret, however, that no particular plan was followed in the laying out of this finely-situated suburb, for, as a rule, the houses were irregularly built and of a poorish class. In fact, many of them were erected with a view to the ground floors being used as weaving shops with the living-rooms above, and for sixty or seventy years the click of the hand-loom was to be heard there on every hand.

Towards the close of the eighteenth century the inhabitants of this suburb exceeded a thousand, and it was chiefly to accommodate this population that the Gilcomstone Church, so long associated with the name of the late Dr. Kidd, was erected about 1771. At that time the church had a lonely aspect, for there were no houses nearer to it than those about Leadside and Jack's Brae. Persons who attended Dr. Kidd's ministry could remember that long after his settlement, which was about 1794, Gilcomstone Church was considered to be in the open country. All about Skene Street West, Carden Place, Huntly Street, and Chapel Street was ground under crop, and even up to the year 1808 the ground where Summer Street now is was a rough footpath leading to the church, with a feal dyke on either side, on which, as the worshippers passed to the church on the Sunday mornings, a pair of goats were usually to be seen nibbling the green sward.

About the year 1732 the westmost portion or Nave

of the Old Church of St. Nicholas had, by reason of its great antiquity, become unsafe, and ceased to be used as a place of worship. After lying in a half ruinous and neglected state for about twenty years, contracts were entered into in 1751 for taking down the old Nave, and building on the same site what is now the West Parish Church, the design for the new building having been furnished gratuitously by our townsman, James Gibbs. Four years afterwards the work was completed, and the church, which is undoubtedly the finest in the city, was opened for divine service on Sunday the 9th of November, 1755. At that time the working of our own beautiful granite was not well understood, and the freestone, of which the walls of this church, as well as the internal pillars and arches, are built, was brought all the way from Queensferry, which greatly added to the cost of the building. The great folly of sending so far for this freestone—or even of using it at all, though it had been at our own doors—is seen in the appearance of the outside walls of the building now. The walls have, from the action of the weather, a blackened and frayed appearance, but the two base courses, which are of Aberdeen granite, are as sharp and perfect as when they were laid down.

For a very long period prior to the building of the West Church, a feeling seems to have prevailed that it was showing more respect to the memory of the dead to bury within the church rather than in the churchyard. The Magistrates, by raising the charge for such interments, and pointing out that the kirkyard was "ane honorabile place of buriall, gif thai wald be content thairwith," did all in their power to check the practice. But their representations had little effect,

and in process of time the ground space within the walls of the Old Church of St. Nicholas had become packed with dead bodies. The floor was literally paved with gravestones, each covering the resting-place of some worthy burgher and his family, and the lower portions of the side walls held numerous monuments to persons of greater distinction. It will ever be matter of extreme regret that in taking down the old Nave little or no care was taken to preserve these memorials of the dead. With the indifference to such things that was characteristic of the time, some of the flat stones were turned face downwards to serve as paving stones, while other inscribed and sculptured monuments about the old walls were ruthlessly broken up and used as "packing" in the walls of the West Church. Had these relics been preserved, or, before they were destroyed, drawings of them made, and copies taken of the inscriptions, as far as they could be deciphered, the record would have formed a most valuable contribution to our knowledge of the past.

CHAPTER XXIX.

THE EIGHTEENTH CENTURY—*(Continued).*

Marischal Street Formed — Early Harbour Works — Episcopalian Disabilities — Feuing of the Lochlands — Building of the Military Barracks.

IN 1768 Marischal Street was formed for the purpose of providing a better access to the harbour. The foundation stone of the bridge which spans Virginia Street was laid on the 15th day of March in that year. Earl Marischal's house and the close connected therewith, where the Covenanting ministers expounded their views in 1638, stood on the ground which now forms the entrance to Marischal Street from Castle Street, and the new street was named after his lordship. For about seventy years it was the principal thoroughfare leading into the town from the harbour, but, since Market Street was formed (1840), the older street is little used for traffic, on account of its steeper gradient.

But by far the most extensive of the many improvements, projected about the time we speak of, were those connected with the shipping interest. The prosperity of a seaport town must ever greatly depend on the size, safety, and equipment of its harbour, and the harbour of Aberdeen had always been in an unsatisfactory state, inasmuch as, from the shallowness of the water on the bar, only vessels of small tonnage

could enter the port. At first it scarcely deserved the name of a harbour, as it was merely a shallow natural basin in the estuary of the Dee, and the only artificial structure about it was a bulwark, which existed on the site of Shore Brae as early as the fourteenth century, and extended from the Shiprow southward, but at what time it was originally built is unknown. In 1484 it had become so ruinous that its repair may be fitly called a rebuilding. The extremity of the bulwark was called the Quayhead or "Key of Aberdeen," which name was afterwards applied to the wharf or "peer" that extended eastwards about as far as what is now the south end of Commerce Street. Between 1484 and 1549 sums considerable for the age were expended upon the bulwark, "famouss stonis" for repairing or reconstructing being brought for that purpose from Dundee, the native granite being somewhat obstinate to the tools of the masons of that period, who found sandstone more workable. To this bulwark a stair was added about 1549, and in 1582 a crane was erected—an engine that was frequently used for purposes very different from those connected with trade, for *ducking at the crane* was a common enough mode of punishment for certain classes of offenders. Long before that time, and for more than two hundred years afterwards, the principal road to the harbour was by the Shiprow—a circumstance which, there can be no doubt, suggested the name for that ancient street. Among the first improvements of which we have any note effected within the navigation channel was the removal of an immense boulder called Knock Maitland or Metellan, which had lain in the fairway for ages, and had always proved a formidable obstruction. This feat was performed in 1610 by

David Anderson of Finzeaugh, a man of good family, who had such a turn for mechanical jobs of all kinds that he was familiarly known by the sobriquet of "Davie-do-a' thing." The removal of this rock, so awkwardly situated, was thought to be a great feat at the time, although it appears simple enough to us now. The means which he adopted was the very familiar method of securely fastening a number of empty casks to the stone at low water, so that, when the tide flowed, the casks were borne upwards, and the stone was drawn from its bed. It is said that when the boulder was fairly lifted, Anderson seated himself on the top of one of the barrels—doubtless secured against rolling—and sailed up the estuary to the quay-head, amid the huzzas of a large crowd that had assembled to watch the result of his undertaking.

A work of considerable utility was begun in 1607 on the south side of the channel, opposite to the point called the Sandness. This was the "Old Key or Bulwark" (shown on the plan in the present volume). It narrowed the navigation channel at that point, and thereby utilised to some extent the scour of the Dee. This work was constructed of stones and large stakes of timber, and was built by the citizens, whose labours were enlivened by the cheerful music of bagpipe and drum. It was finished in 1610, and remained for 200 years, when it was taken down to give place to the south pier (Skate's Nose) built in the beginning of this century. Besides the building of the "Bulwark," a good deal more was done from time to time to make the port accessible to larger vessels, but the various schemes were of too limited a character to be effective.

About 1623 a rough quay-wall — the "Key" indicated in the plan as abreast of the "Shoarlands"—

was continued from near the Shore Brae, or quay-head, eastwards to about what is now the south end of Commerce Street, an improvement which had two important results—it reclaimed from the tideway a large extent of ground south of the present line of Virginia Street, still known as the Shorelands; and by narrowing the natural channel which the tides had formed, it increased to some extent the depth of water in the harbour basin.

On the south side, the Girdleness, projecting as it does about a quarter of a mile beyond the mouth of the Dee, formed a natural protection to the harbour entrance from the effects of southerly gales, but it was completely exposed to the east and north-east, and the winds blowing from these points over the flat and sandy shore between the Dee and the Ythan, meeting the promontory of the Girdleness, as well as the current of the Dee, caused a bank of sand constantly to accumulate to the eastward of what is now called the Lower Jetty, but of old was known as the Sandness, by reason, we suppose, of the peculiarity just described. Times without number this obstacle had been cleared away, but no sooner had this been done than it began again to gather, and, as the depth of water on the deposit only averaged two feet at ebb tide, it practically blocked the passage. But, besides this particular accumulation, banks of sand were constantly formed at other parts of the channel, as variable in their appearing and disappearing as the winds or the currents by which they were formed or dispersed. A port may be difficult of entrance, but, if its configuration continues the same, its navigation is understood, and difficulties are thus lessened; but in the case of Aberdeen the channel was constantly

changing its depth—so much so, indeed, that, if a shipmaster left the port on a voyage of a few weeks' duration, he could not reckon on finding it in the same condition on his return.

About the year 1770 the Magistrates resolved to boldly face these long-standing difficulties, and consulted Mr. John Smeaton, an eminent engineer, who recommended the erection of a bulwark on the north side of the harbour entrance, his idea being that this must prove beneficial in two ways—it would of necessity prevent the sand from being driven in, besides, the narrowing of the tideway thus effected would, in his opinion, so accelerate the force of the current from the Dee that the channel would be kept clear. On this advice the first Aberdeen Harbour Act, 13 Geo. III., 1773, was obtained, authorising the Magistrates and Council to borrow £20,000 for "running out a pier into the sea on the north side of the harbour," and for various other purposes therein mentioned. The north pier was accordingly erected. The foundation-stone was laid in 1775, and the work was completed, as far as was then thought necessary—1,200 feet—in 1780, at a cost of £18,000. Smeaton's idea proved to be correct, for, although the pier was only extended 1,200 feet seawards from the Lower Jetty, it had at once the effect of checking the movement of the Sandness Point across the mouth of the Dee, and gave a depth of five feet at low water. Though the operations just described were of great practical importance, they were only the commencement of a series of extensive and costly works carried out upon, and in connection with, the harbour in the succeeding century—to be afterwards noticed.

After Presbyterianism had become the established form of Church government in Scotland the Scotch Episcopalians were subjected to much annoyance, and their clergymen laboured under many irritating disabilities in the discharge of their pastoral duties. So bitter was the feeling against them in Aberdeenshire that several of their chapels were wrecked, and the prayer books torn up and scattered to the winds or made a bonfire of. The "risings" of 1715 and 1745 helped for a time to accentuate this bitterness, and their clergy were forbidden, on pain of imprisonment or banishment, to exercise their functions except under certain serious restrictions. It would appear, however, that this persecution was not due so much to their non-conformity in ecclesiastical matters as to a settled belief on the part of the authorities that they were disloyal to the House of Hanover, and suspected of engaging in plots for the restoration of the Stuarts. At least we are led to this conclusion when we find that the congregation meeting in St. Paul's Episcopal Chapel was not molested in the same way. That congregation was composed chiefly of the families of well-known citizens in Aberdeen, who had been members of St. Nicholas Church when under Episcopacy, and who, preferring the ritual of the Church of England to the simpler forms of worship adopted by Presbyterians, had become what might be called English Independents. The clergymen who ministered in St. Paul's were ordained by English Bishops, and there was not the remotest suspicion as to the loyalty either of the pastors or their flock. The original St. Paul's Chapel was built near the Loch about 1721, on the same spot as is now occupied by the more modern building, the entrance being, as it

still is, from the Loch side (now Loch Street) and by a court leading off the Gallowgate. But long after St. Paul's Chapel had been built and the congregation consolidated, the Scotch Episcopalians were constrained to meet in private houses situated in back streets, retired as far as possible from public view, simply because they could not see their way to take the Oath of Allegiance to King George, and to pray for him publicly by name as their "rightful, lawful king." By and by, however, the doctrine of toleration became better understood, and the penal statutes against the non-juring clergy were considerably relaxed. About 1782 the Rev. John Skinner, son of the author of "Tullochgorum," was appointed co-adjutor bishop in Aberdeen of the Scotch Episcopal Church; but though the bitter feeling had subsided he even then deemed it prudent to keep himself as retired as possible, and he erected what had the appearance of an ordinary dwelling-house in Longacre, living with his family in the low floor, while the upper floor was used as his chapel or meeting-house. It was in the upper room of this house, on 14th November, 1784, that Bishop Seabury, of Connecticut, was consecrated—an act whereby "the Apostolic Succession was first imparted to the Episcopalian Churches of the United States of America."

Their condition continuing to improve, the house was taken down in 1795, and a regular chapel built on the same spot. This they occupied until 1817, when St. Andrew's Church was erected in King Street. The chapel in Longacre still stands. It was subsequently acquired by the Wesleyan Methodists, who occupied it as their place of worship for about fifty years, but it has now lost its sacred character,

having been converted into a warehouse or goods store. St. Andrew's Church was opened for public worship on 13th September, 1817. It is one of the handsomest churches in the city, and contains a fine statue of Bishop John Skinner by Flaxman, one of the very few works of that eminent sculptor of which Scotland can boast.

But, if the Scotch Episcopalians had difficulties to contend with, the Catholics were in a still worse position, for though several of our most influential families adhered to the old faith, they did so at great personal sacrifice, drawing upon themselves the suspicion or dislike of their fellow-citizens, as for many years any reference to a Popish priest, or even to a family belonging to the Romish Church, seems to have excited a feeling akin to horror. From the Reformation, until the Rebellion of 1745 was beginning to be forgotten, the civil rights of Roman Catholics were completely ignored; they seemed to have no stated place of meeting, but Mass was stealthily celebrated in the family circles of their adherents or in some miserable apartment unknown to the public, the whole having to be gone about as if the participators were committing a crime. In 1772, when the fears of Jacobitism and a wholesale return to Catholic domination began to subside, the Catholics built a house on a piece of ground which was reached through a court on the north side of Castle Street, near the entrance to Justice Street, the ground floor of which was fitted up as a place of worship, the clergyman living upstairs; but as their numbers increased a regular chapel, capable of containing 800 persons, was built at the same place in 1804. The schools in Constitution Street in connection with the Roman Catholic body were erected about 1833.

The chapel built in 1804 served its purpose till 1859, when the Cathedral, or Church of St. Mary of the Assumption, was erected in Huntly Street. This fine building, which is seated for about 1,500, is in the early pointed Gothic style, with a nave, north and south aisles, and porches, and the high altar is of rich and beautiful design. The spire, which was completed several years later, rises to a height of 200 feet, and contains a good peal of bells.

By the close of the eighteenth century the dimensions of the Loch had been reduced to an inconsiderable strip of water, covering little more than the ground now occupied by Loch Street, and the land that had been dried was covered with grass, which was grazed by cattle or used for bleaching clothes. In 1790 this reclaimed ground, called the Lochlands, was feued out by the Town Council to a shrewd citizen, who foresaw that the town must soon extend in that direction. A paragraph appeared in the *Aberdeen Journal* for that year, informing the public of that transaction in the following terms:—

"The population and extent of this place seems to be going on with increasing speed. The well-known field called Lochlands, on the west side of the Gallowgate, is now partly feued out for building. It is to contain four principal streets—George Street, Charlotte Street, St. Andrew Street, and John Street. George Street is already begun, and from the spirit of improvement which so much prevails, there is little doubt but in a few years this will form a populous and elegant addition to Aberdeen. Indeed, it is almost the only quarter where the town can be extended to any great extent."

The observation with which this paragraph concludes shows how contracted a view some public men then took of the further growth of the town. The

writer's idea evidently was that, as the west side of the city was hemmed in by the low valley of the Denburn, with the bank beyond rising steeply to a much higher level at Windmill Brae and Union Terrace, further progress in that direction was effectually barred; and yet the scheme of a grand access, such as was not long afterwards provided by Union Street and Union Bridge, had been mooted by 1790. The writer of the paragraph probably considered it an undertaking of too daring a character ever to be carried out.

It was only in 1838 that the Loch, as an open sheet of water, entirely disappeared, and since then it is remembered only in the names of the streets or lands which now occupy its ancient bed. For nearly thirty years after the Loch was "dried," the principal stream by which it was fed continued to run from Loch Street in an underground channel a little to the west of the line of Drum's Lane, crossing Upperkirkgate, and by the back of the houses on the east side of St. Nicholas Street, now known as Grant's Buildings. At one time a flour mill, driven by the water-power, stood there and the opening immediately to the south is still called the Flourmill Brae. Continuing its course, the stream passed to the west of Putachieside, where it got the name of the Malt Mill Burn. The Malt Mill and the familiar "Maut Mill Brig" stood immediately behind where the Imperial Hotel now is. After passing the last-mentioned mill, the machinery of which was driven by it, the burn found its way into the harbour. When the Flour Mill in St. Nicholas Street was removed, which was only about 1865, it became desirable to get rid of a useless burn which ran through one of the most thickly-

populated parts of the city, and, at a point a good deal further to the north, an opportunity was taken some years ago of diverting the stream into the dam connected with Broadford Works.

On the 24th of June, 1794, the foundation stone of the Military Barracks on Castle Hill was laid with full Masonic honours by the Marquis of Huntly, Grand Master of Scotland. The building was completed in 1796, and was capable of accommodating 600 men, but it has since been greatly extended. The wall which encloses the spacious parade ground in front of the Barracks is, at one point, believed to be part of the fortification erected by the soldiers of General Monk in Cromwell's time. The Barrack Hospital on Heading Hill was built in 1799.

CHAPTER XXX.

THE EIGHTEENTH CENTURY—*(Continued).*

Meal Mobs—The Press Gang—Barbarous Punishments—Early Movement for Reform—Plans of the Town at the Period.

LIFE in Aberdeen during the second half of the eighteenth century was beset with not a few hardships, which bore heavily on the poorer classes. Years of scarcity were of frequent occurrence, usually accompanied by severe and protracted winters, in which all outdoor work was rendered impossible for months together. Meal then rose to famine prices, and, as wages were low even in summer, and little or nothing could be earned in winter even by men who were able and willing to work, the inevitable result was that many families were reduced to a state of semi-starvation. This state of matters sometimes led to riotous proceedings called "meal mobs," in which men and women, under the pressure of want, attacked the premises of meal dealers and forcibly carried off quantities of their stock. To such an extent was this sort of lawless violence carried in the year 1767 that the Magistrates, finding themselves unable to cope with it, had to call out the military, and, as all persuasive efforts to quell the disturbance failed, the people were ultimately fired upon, when one man was killed and several others seriously wounded. The chief actors in this particular outbreak were afterwards apprehended and tried before the Circuit Court here,

in the spring of 1768, on the serious charge of mobbing and rioting, when they were found guilty, and sentenced to transportation for a period of years.

Long before the time we speak of, the knitting of stockings for manufacturers in Aberdeen had become an important industry, and it is a fact that throughout the "ill years" referred to many a family, both in the town and the surrounding districts, was kept from absolute want by what was earned in this way by the wife and daughters. It is said that £100 a week was frequently paid by the merchants here to stocking-knitters; and a sum like that, put into circulation among the poorer families of the community at such a time, must have been a substantial benefit. The writer has conversed with an Aberdeen lady who died, at an advanced age, between forty and fifty years ago. In her youth this lady was one of a large family of girls, daughters of a working mason, and she used to say that in her father's house every spare moment was devoted to stocking weaving, and that on alternate Fridays she went with the knitted hose to a house near the Bow Brig, where the merchant, or his agent, received and paid for them, giving out at the same time the worsted for the next fortnight's work. The money she took home helped to keep the family in comparative comfort through the long winter months, and without it, she used to affirm, it would have been impossible to "keep the wolf from the door." The same lady had a distinct recollection of the appearance of the town before the laying out of Union Street, and its general aspect in her youth was the same as it was in 1746, when Paterson's plan was prepared. At the time she was making her fortnightly visits to the Green, what has long been

known as "Hadden's Factory" had not been built, but the ground on which it now stands was occupied by a superior style of dwelling-house, and a large garden stocked with fruit trees.

For nearly the whole time between the breaking out of the North American War about 1756 and the Battle of Waterloo in 1815 this country was at war with one or other of the great European Powers, and there were constant demands for men to fill up the ever-diminishing ranks of our navy and army. Although hard times drove many men to join these services voluntarily, the supply was greatly unequal to the demand, and to obtain men for the navy it was found necessary to put in operation a horrid agency known as the Press Gang, by which likely men were laid hold of and forcibly carried off to sea in a manner as heartless and cruel as was the kidnapping of Peter Williamson and others already described. There was, of course, this difference—that, while Williamson and his companions were made merchandise of for private gain, and sold to strangers, the men who were pressed into the navy entered the service of their country, and their capture was sanctioned by Government; but the ties that were sundered, and the dreadful uncertainty as to the fate of those who had disappeared, were the same in both cases. The thing was managed in this way:—When a press was found necessary the Magistrates, acting on secret instructions from some naval or military authority, arranged that it should take place on a particular day and at a certain hour. Immediately before the hour agreed upon they privately sent men to guard all the roads leading from the town, and these watchers having taken up their

respective stations, a search commenced which reminds one of the plans that are sometimes adopted for the capture of certain kinds of game or vermin. The following news paragraph in the *Aberdeen Journal* of 1756 graphically describes the process:—

"The Provost having received letters on Tuesday last, there was a very hot press here for mariners and sea-faring men, which was conducted with great secrecy, vigilance, and activity. The Provost having concerted the plan of operation with Colonel Lambert, commanding General Holmes' regiment, on the forenoon of that day parties were privately sent out to guard all the avenues leading to and from the town, as also the harbour mouth, and immediately before the press began guards were placed at all the the ports of the town. A little after two o'clock, the Provost, Magistrates, Constables, and Town-Sergeants, with the assistance of the military, and directed by Colonel Lambert, laid hold on every sailor and sea-faring man that could be found within the harbour and town, and in less than an hour there were about 100 taken into custody, and after examination 35 were committed to jail as fit for service. Since that time several more sailors have been apprehended, as also landsmen of base and dissolute lives, and on Sunday last were brought in from Peterhead and committed to jail 6 sailors who were sent to town under a guard. There are now from 40 to 50 in prison on the above account, and the press still continues."

There is not one syllable in the above account, be it observed, expressive of regret or sympathy for the fate of those poor fellows, many of whom had doubtless dear ones whom they loved, and home ties as precious to them as if they had been of gentle blood. On the contrary, the paragraphist looks upon the whole business simply as a well-concerted raid, on the success of which those conducting it were to be congratulated. It is a fact that, during the American War, hundreds of men in Aberdeen and along the north-east coast were captured and carried off in the manner above described, as to whose fate their parents or families were left in life-long uncertainty, for a

large proportion of them were never again heard of; and it is sad to think that, in too many cases, the "landsmen of base and dissolute lives" were men who were guilty of no greater crime than that of giving too free expression to the opinion that, so long as there was meal stored in the town, it was a shame that they and their families should be allowed to starve.

A good deal later in the century, when this country was deserted by her allies and stood alone among the Powers of Europe, and when the star of Napoleon Bonaparte began to rise, great fears were entertained of an invasion of our shores by our neighbours, the French. On this account Government resolved on raising a military force differing from the standing army in this far, that, while liable to serve in any part of Great Britain or Ireland, the men were not to be sent abroad. To effect this object the Militia Acts were passed into law. By these Acts, a list of all eligible young men from 19 to 23 years of age had to be furnished to the proper authority, and from the list so submitted the number of men required from each town or district was drawn by ballot. Those whose names were drawn had three courses open to them—(1) to become soldiers; (2) to pay for a substitute; and (3), failing either of these, they had to submit to a fine of £10 sterling. Such a fine was equal to one of about double that amount in our day, and, notwithstanding attempts to mitigate the penalty by the formation of clubs into which working men made periodical payments, it fell as a crushing weight in the numerous cases where the unfortunate man was the breadwinner of others dependent upon him. When the demand for men was very urgent the fine was not accepted, and the man or a substitute was insisted

upon; in such cases as much as £40 was sometimes paid for a substitute to serve in the militia, a considerable part of which had often to be borrowed, and the payment of the debt thus contracted, out of small weekly earnings, was in many cases a long-standing cause of poverty and destitution.

Throughout these trying times there would appear, moreover, to have been a great want of sympathy on the part of the wealthier class with their less fortunate townsmen. The law continued to be stern and unrelenting, and the punishments inflicted by those charged with its administration, for what would now be deemed very minor delinquencies, were out of all proportion to the character of the offence. For petty thefts whipping, long terms of imprisonment, and banishment from the town were the usual penalties. What does the modern reader say to a case like the following, which is recorded as having taken place about the middle of the eighteenth century?—

"On Saturday last, James Aberdein having been convicted of his being guilty of cutting a young birch tree, which was growing in the enclosures of Hilton, by the Justices, they ordained the said James Aberdein to be returned back to prison in the Tolbooth of Aberdeen, and to remain for the space of four months, and to be publicly whipped through the town of Aberdeen by the hand of the common hangman upon the last Friday of each of the said four months between the hours of twelve and two, and thereafter to remain in prison till he find sufficient caution for his good behaviour for the space of two years."

This is perfectly monstrous; and that such a refinement of cruelty should have been possible was a disgrace, not only to the law and its administrators, but even to our common humanity. The roll of cases coming before the Circuit Courts was usually a long

one, but there were sometimes exceptions to this rule, for we note that, in 1761, both the Spring and Autumn Circuits were without cases of any kind. In 1781 also, the Magistrates had the pleasing duty of presenting Lord Braxfield with white gloves—a circumstance that would have gratified most judges, but probably it was a disappointment to Braxfield, whom all accounts concur in describing as a coarse, unfeeling man, to whom the sentencing of a poor wretch to the gallows seemed rather a pleasure than a disagreeable duty.

The protracted struggle through which the American States achieved their independence in 1783 seems to have revived the laudable desire on the part of several of our best citizens to obtain a greater share in the control of the town's affairs, and to reform, by the authority of Parliament, the corrupt system under which these had long been managed. The small coterie who had taken the control of municipal business upon themselves did very much as they thought fit with the funds and property belonging to the town; they published no statement of their transactions. Those who contributed the local assessments were thus in ignorance as to how these were spent, and so long as one set of Magistrates elected the other, instead of the election being in the hands of the burgesses at large, neither reliable information nor redress could be had. The burgesses of Aberdeen seem to have been among the first to move in this business, in 1783. A committee of their number was appointed to promote the reform of this and other abuses, and their example was shortly followed by other Scottish burghs. Mr. John Ewen, a merchant burgess of Aberdeen, was appointed secretary to the committee, and by an able and

spirited letter which he addressed to Mr. Pitt under the signature of "*Civis*"—displaying, as it did, a thorough knowledge of the ancient constitution of royal burghs, and the abuses that had grown up in the administration of their affairs—that statesman was greatly influenced in favour of the views of our local reformers. Had times of peace and prosperity followed upon this movement, there can be no reasonable doubt that both Parliamentary and Burgh reforms would have been enacted about forty years earlier than they really were. But, unfortunately, just as a measure of partial reform, which would at least have been an important step in the right direction, was to be brought in, with every prospect of passing, the whole country was convulsed by the frightful accounts received of the horrors and atrocities which characterised the French Revolution of 1789, and the bill was withdrawn, our legislators becoming afraid that the putting of greater power into the hands of the people at such a time would be fraught with danger to the Constitution. Mr. Ewen and the other members of the Aberdeen committee seem also to have come to the conclusion that the time was inopportune for pressing the matter further, and, like sensible men, they resolved to discontinue their efforts until order and tranquility had once more been established.

For about a century prior to the Rebellion of 1745, the town seems to have made little progress. On looking at Gordon's plan of 1661, and comparing it with Paterson's of 1746, there is really little difference between the two. In addition to the town itself as it then was, the latter plan, which we reproduce, shows

a large extent of the surrounding district, embracing the whole area from the Bridge of Dee on the south to the Bridge of Don on the north, as well as the intervening lands to the westward—about Cuparstone, Rubislaw, and the Stockets. By a reference to this carefully-prepared survey, it will be seen that, with the exception of a small cluster of buildings at Footdee, there was in 1746 scarcely a single house between the Castlehill and the sea, and part of the Sandilands near where the Gasworks now are has this marking—"Here grow all sort of pot-herbs." The Shorelands were still without buildings. The Inches were in their natural state, a great part of them being "overflow'd at Spring Tydes." The ground with the fine southern slope, between Langstane Place and the Ferryhill Burn, is quaintly marked on the plan as "A good soil for turnips, parsnips, carrots, and all sorts of pot-herbs which ye inhabitants daily use." In the Ferryhill district, a considerable space appears as "A Circular Quagmire call'd the Round O." The ground sloping from that point to the Dee, which now includes part of Pitmuxton, Duthie Park, and Allenvale Cemetery, is represented as "all overgrown with Furz," while near the centre of the ground is "A large Morass from whence they dig Pitts to supply ye Citie with Fuell." Turning to the north-west by Cuparstone, Rubislaw, and Gilcomstone, there are only here and there solitary houses, having the appearance of small crofts. North Broadford, formerly heath and moorland, was then marked "Meadow Ground," and not a single house is seen between the line of the Gallowgate and Links. Further to the north, the river Don is represented as trending to the southward shortly after

passing the present line of King Street Road, and entering the sea close to what is now the Seaton Brickwork. Such was the character of the suburbs of Aberdeen as late as 1746, and the city itself was substantially the same as it had been for a century previously.

The progress which the town made during the latter half of the eighteenth century can again be seen by an examination of another plan of the streets prepared in 1789 and comparing it with that of 1746. While the general appearance of the city continues much the same, St. Katharine's Hill still occupying its prominent position in the centre, we observe that many of the blank spaces have been filled up with houses. Besides the outlying districts about Gilcomstone and Loanhead, the feuing of which we have already noticed, the town in 1789 had extended in the direction of the harbour, and the Shorelands were well covered with houses. Beyond the Denburn, the Windmill Brae and Hardgate also contained a considerable number of houses, and some minor streets and lanes are made out, by which the internal communication of the town was improved. Between 1746 and the close of the century no fewer than ten new streets had been opened, among which were Queen Street, North Street, Virginia Street, Marischal Street, Carmelite Street, Belmont Street, George Street, and St. Andrew Street.

Several indications of social progress are also met with during the eighteenth century—more particularly in the provision of increased means of comfort for the people. In 1721 street lamps—in which rape-seed oil was burned—were first put up in the principal thoroughfares; but, although this indicated a step in

a forward direction, it must be confessed that the light these lamps afforded did little more than make the darkness visible.

At this time it is said that there was only one private carriage in Aberdeen or the vicinity, nor were there any conveyances to be hired. The only mode of transit which weakly people, or persons going to evening parties, could command was the sedan chair, which was supported on two light, but tough, staves of wood, and carried by two stalwart porters. The Shore Porters' Society owned some of these chairs, which were in daily use, and some wealthy families had a sedan-chair as their private property. As a rule only one individual could be accommodated, but the system had two advantages—the occupant of such a chair was free from the jolting of a wheeled conveyance over the unpaved streets, and he could be set down in the lobby of the house in which he was visiting. In 1777 the proprietor of the New Inn began to keep a post-chaise for public hire, and it was not long till his example was followed by others. About that time, also, the same enterprising innkeeper established the first stage coach between Aberdeen and Edinburgh. It was called "The Fly," but this was rather a misnomer, for it took about thirty-two hours to perform the journey, the passengers being obliged to tarry for a night at Perth.

It is also a significant fact that, during the course of the eighteenth century, the population of Aberdeen was more than doubled, and there is reason to believe that this increase arose almost entirely in the latter half of the century. At the time of the Union of the Parliaments in 1707, the population was reckoned at about 6,000. In 1801 it would appear to have been

between 13,000 and 14,000, but there is some difficulty in ascertaining the exact figures within the old municipality (which was altogether in the parish of St. Nicholas), as after 1755 the estimates made include the parish of Oldmachar as well, and in 1801 the population north and west of the Denburn was very considerable.

CHAPTER XXXI.

THE EIGHTEENTH CENTURY—*(Continued).*

Eminent Men:—A Group of LAWYERS. ARCHITECT: *James Gibbs.* MISCELLANEOUS WRITERS: *Alexander Blackwell (and his Wife), Andrew Baxter, Thomas Ruddiman, James Man, Alexander Cruden, William Meston.* DISTINGUISHED PROFESSORS: *The Gregories, The Fordyces, Colin Maclaurin, Thomas Blackwell, Thomas Reid, Alexander Gerrard, George Campbell, James Beattie.* PARSON AND POET: *Rev. John Skinner, Linshart.*

FROM about the Revolution of 1688 to the close of the eighteenth century, Aberdeen well sustained its reputation for producing or educating men of mark, and our colleges sent forth a goodly number of celebrated characters—learned in the law, or remarkable for their attainments in science and literature—whose names are yet well known.

The period alluded to seems to have been particularly fertile in eminent lawyers, for Aberdeen and the district around was strongly represented on the Judicial Bench, as may be seen from the names of the paternal estates of several of the judges. It will be admitted that the following is a rather remarkable list of Senators of the College of Justice—all educated in Aberdeen, or hailing from this neighbourhood; —(1) Sir RICHARD MAITLAND of Pittrichie, a small landed property in the parish of Udny; (2) Sir ALEXANDER SETON of Pitmedden, in the same parish, who graduated at Marischal College in 1654. He

represented the county of Aberdeen in the Scottish Parliament, but for his boldness and independence in opposing the measures of James VII. he was deprived by that monarch of his seat on the bench. His father, Sir John Seton, was killed at the Bridge of Dee in 1639; (3) Sir GEORGE GORDON of Haddo, first Earl of Aberdeen, who studied and afterwards taught at King's College, became President of the Court of Session, and shortly thereafter attained to the dignity of Lord Chancellor, and was raised to the peerage; (4) Sir GEORGE NICOLSON of Kemnay, Professor of Civil Law in King's College, became a judge in 1682. In 1688 the same honour was conferred on (5) ALEXANDER GORDON of Auchintoul, one of the Gordons of Straloch, a well-known Aberdeenshire family. He was, however, deprived of his seat on the bench at the Revolution; (6) JAMES SCOUGAL, who succeeded Nicolson in the Chair of Civil Law in King's College, was raised to the bench in 1696; (7) DAVID DALRYMPLE, who held the same chair, was Sheriff of the County for several years, and latterly took the title of Lord Westhall; (8) Sir GEORGE MACKENZIE, the King's Advocate, of rather unhappy memory, was educated partly at Aberdeen. Although this man became a tool of despotism on the bench, earning the sobriquet of the "Bluidy Mackenzie," he possessed splendid talents, and was a voluminous writer, not only on legal subjects, but also in general literature. He was among the first Scotchmen who wrote the English language purely, and he enjoyed the friendship of the best known English writers of his day; (9) Sir FRANCIS GRANT, of the Seafield family, became Lord Cullen; (10) JAMES BURNETT, who became Lord Monboddo, was an eminent lawyer

and accomplished scholar, though, in some other respects, an eccentric character; (11) ALEXANDER FRASER became Lord Strichen; and (12) JAMES FERGUSON became Lord Pitfour. We have thus no fewer than twelve legal gentlemen connected with Aberdeen by birth or education, who, during the period we speak of, were among the leading lawyers of the time, and attained to the highest eminence in their profession.

JAMES GIBBS (1674-1754), who rose to a high position as an Architect in London, was born and educated in Aberdeen, his father's residence being known as the "White House on the Links." Gibbs spent some time in Holland, and made a sojourn of about ten years in Italy, carefully studying the classical models of ancient Rome. He afterwards settled in London, where he acquired a great reputation as an architect, and designed several of the well-known public buildings of the Metropolis, including the churches of St. Martin's in the Fields, and St. Mary's in the Strand. He was also the architect of King's College, Cambridge, and of the Senate House there, as well as of the famous Ratcliffe Library, Oxford. It was Gibbs who furnished gratuitously, and as a testimony of his regard for his native town, the plans for the West Church as it now stands, but he did not live to see the building completed. Indeed, there is no evidence that he ever visited Aberdeen after leaving it in 1694.

There were several who, though not taking high rank as authors, have yet shewn by the works they published that they were men of distinct literary

ability. Of this class the following names may be noted:—

ALEXANDER BLACKWELL, a son of one of the ministers of Aberdeen, had an eventful and romantic history. After graduating at Marischal College, he studied medicine at Leyden, where he took the degree of M.D., but for some unaccountable reason he seems to have temporarily given up his profession, and commenced business as a printer in London. There was not, however, the same freedom of action then as now, and, on account of his not having served an apprenticeship, he was prosecuted by the regular members of the trade, and, being declared bankrupt, was thrown into prison. It was then that the noble qualities of his wife, Elizabeth Blackwell—daughter of a stocking merchant in Aberdeen—came into prominence. She prepared and published a herbal, in two folio volumes, illustrated with hundreds of cuts of plants, drawn, engraved, and coloured by herself, while her husband, in his confinement, added their Latin names, with a brief description of the properties of each. This publication was eminently successful, and, by the proceeds of its sale, Blackwell obtained his release. He afterwards went to Stockholm, where he became one of the physicians to the King of Sweden, but, being charged with complicity in a plot against the Government, was condemned to death, and, after being subjected to the torture, was, though protesting his innocence to the last, broken on the wheel, August 9, 1748.

ANDREW BAXTER (1686-1750) was a native of Old Aberdeen, and graduate of King's College. Besides being an accomplished linguist, he was a profound metaphysical writer, his best known work being—"An

Enquiry into the Nature of the Human Soul," published in 1730, which gained him a high reputation among the learned men of his day. Nearly thirty years after his death, another work appeared—"The Evidence of Reason in proof of the Immortality of the Soul," the materials for which were collected from Baxter's papers.

THOMAS RUDDIMAN (1674-1757) was a native of the parish of Boyndie, in Banffshire, and studied at King's College, where he took the M.A. degree. In 1714 appeared his first edition of the work which was destined to make his name a household word to the schoolboys of several generations, namely, his "Rudiments of the Latin tongue." For nearly fifty years he held the honourable position of Keeper of the Advocates' Library in Edinburgh. Ruddiman's whole life was devoted to the pursuit of literature. At his death, which happened in Edinburgh, he had attained the good old age of 83.

JAMES MAN (1700-1761) was a graduate of King's College, and, for some time afterwards, schoolmaster of Tough, in the Alford district. In 1742 he was appointed Master of the Poor's Hospital in Aberdeen. Isaac D'Israeli, in his book upon "Curiosities of Literature," devotes a chapter to what he calls the irritability of authors, and we have a good example of this in a sharp controversy between Man and Ruddiman. In 1751 the former published, at Aberdeen, an octavo volume, entitled, "A Censure and Examination of Mr. Thomas Ruddiman's Philological Notes on the Works of the great Buchanan," a production which Ruddiman answered in the following year, in a publication entitled, "A Discussion of the Scurrilous and Malicious Libel published by one James Man, of

Aberdeen." It would appear that Man had various works in hand at the time of his death, including an edition of Dr. Arthur Johnston's poems, which never saw the light. He had always been very poor, but, by extreme frugality, he left about £150 at his death, part of which he bequeathed to the Poor's Hospital, to meet apprentice fees of boys educated in that institution.

Mr. ALEXANDER CRUDEN (1701-1770), was a son of Mr. William Cruden, merchant, and one of the Magistrates of Aberdeen. He studied at Marischal College, and it was his intention to enter the ministry of the Church of Scotland, but unfortunately he became subject to attacks of mental aberration which interfered with his plans, and he ultimately settled as a bookseller in London, where he passed a chequered life, his malady apparently becoming worse as he advanced in years. His name is, and will no doubt continue to be, widely known as the author of "A Complete Concordance of the Holy Scriptures of the Old and New Testaments," a work which is in the hands of every student of the Bible, and is a monument of patient labour, in which he could have been sustained only by his strong conviction of the high utility of the work. He died in London on 1st November, 1770.

WILLIAM MESTON (1688-1745), who may be called a burlesque or satirical poet, was born at Midmar, and, after completing his studies at Marischal College, acted for some years as one of the masters of the Aberdeen Grammar School. Meston had altogether a curious career. He espoused the cause of the Chevalier in 1715, but, on the defeat at Sheriffmuir, he became a fugitive until the passing of the Act of Indemnity. After this he seems to have been dependent on the

generosity of one or two Jacobite families, including those of Marischal and Errol, as well as the Oliphants of Gask, in whose house he acted as tutor. Having been all his life an ardent supporter of the Stuarts, it is more than probable that he would again have been involved in the rising of 1745, but he died in Aberdeen in the spring of that year. He is said to have been a superior classical scholar and a good mathematician. He published various poetical or rather rhyming effusions, including "Mother Grim's Tales" and a piece entitled "Mob *Contra* Mob," but his writings are of a coarse and scurrilous kind, though by no means destitute of ability. The whole were collected into a small volume published in 1767, which has a short account of his life prefixed.

In a former chapter we had occasion to refer to a distinguished circle of men familiarly known as the "Aberdeen doctors," who flourished in the seventeenth century. They were doubtless learned as learning was then understood—great in casuistry and the syllogisms of the schools, but it is noticeable that they left behind them hardly a single scrap of writing to cause them to be remembered. It was very different, however, with a galaxy of eminent men who, in the second half of the eighteenth century, adorned the Universities of Aberdeen—men the splendour of whose genius and the brilliancy of whose writings not only made their *Alma Mater* famous, but shed a lustre on the literature of our country.

The GREGORIES—perhaps the most talented men that Aberdeen has produced—belong chiefly to the eighteenth century. This remarkable family were descendants of the Rev. John Gregory and his wife,

Jane Anderson, daughter of David Anderson, Finzeaugh, the well-known "Davie-do-a'thing." To give anything like a detailed account of the distinguished services rendered to science by the descendants of this worthy couple would occupy too much of our space. Suffice it to say that they excelled in Medicine, Philosophy, Mathematics, and Astronomy, and that, in the course of the eighteenth century, they held the professorships of one or other of these branches of study at Aberdeen, St. Andrews, Edinburgh, and Oxford. Altogether it is said that no fewer than sixteen members of this family have held British professorships. JAMES GREGORY, one of the sons of the minister of Drumoak, married Mary, daughter of George Jamesone the painter. He was the inventor of the reflecting telescope, and there was something very affecting in the circumstances attending his death. When Professor of Mathematics in Edinburgh University, he was in the act of showing to his students the satellites of Jupiter, when he was suddenly struck with total blindness, and died in a few days thereafter at the early age of thirty-six.

Another family little less distinguished was the FORDYCES, whose eminence was chiefly, though not exclusively, in the science of Medicine. Several members of this remarkable family well deserve a place in any list of distinguished Aberdonians, but two of them in particular are worthy of notice. Sir WILLIAM FORDYCE was the son of one of our Provosts, George Fordyce, who filled the civic chair at different times between 1718 and 1728. He adopted medicine as his profession, and was the author of several books on the treatment of various kinds of diseases, long esteemed as standard works by the Faculty. His nephew, Dr.

GEORGE FORDYCE, after completing his studies at Marischal College, settled in London, where he acquired an unrivalled reputation as a lecturer on *Materia Medica* and the practice of physic. In 1770 he was appointed physician to St. Thomas's Hospital, and a few years afterwards was elected a Fellow of the College of Physicians, then a very unusual honour for a north-country graduate. Besides his more important works he wrote many miscellaneous papers on medical subjects, all of which were substantial contributions to the knowledge of the healing art as it was then understood.

Another member of this family, JAMES FORDYCE, became a clergyman. His first charge was at Brechin; afterwards he was translated to Alloa, but in 1762 he became minister of Monkwell Street Church, in London, where he drew crowded audiences by his eloquence and the beauty of his compositions, which were models of all that is chaste and scholarly.

COLIN MACLAURIN (1698-1746) was a Professor of Mathematics in Marischal College from 1717 to 1725. In the latter year he was chosen to succeed Professor James Gregory in Edinburgh University, where his lectures did much to raise the character of that University as a school of science. Having made himself obnoxious to the rebels of 1745, by the preparation of plans for the defence of Edinburgh against the highland army, he was obliged to leave that city for a time, and, on his journey southward, he contracted the complaint of which he soon afterwards died. His published works—all of which relate to the science of mathematics—are numerous, but the best known of these is probably his treatise on "Fluxions," issued in 1742, in two quarto volumes.

THOMAS BLACKWELL (1701-1757), Principal of Marischal College, was a brother of Dr. Alexander Blackwell, already referred to. He was remarkable for his extensive knowledge of the Greek language and literature, and, in 1723, when only twenty-two years of age, he was, by presentation from the Crown, appointed a professor in Marischal College. As a teacher, Blackwell had few equals, and he has been styled the restorer of Greek literature in the north of Scotland. In 1737 he published anonymously "An Inquiry into the Life and Writings of Homer." After he became Principal, which was in 1748, he wrote, in three vols. quarto, "Memoirs of the Court of Augustus," a work which was much thought of in its day. It was in Principal Blackwell's time, and chiefly in consequence of his exertions, that the plan of education in the College was modernised. Formerly it had been the practice that one teacher or professor had an entrance class assigned to him, and it was his province to carry on this class to the end of the curriculum, teaching all the branches of study then pursued. This was manifestly not the best arrangement, as it was impossible to find a man who was equally well up in every department, and Blackwell's idea was that better results would be attained if a teacher, who was known to excel in one particular branch, should teach that part of the course only. In this way, the services of the best man in each department could always be secured. This improved system was adopted about 1752, and has ever since been acted upon. On the Back Wynd wall of St. Nicholas Churchyard may be seen a marble tablet to the memory of the Blackwells, father and son, both of whom were Principals of Marischal

College. The grave is next to that of Andrew Cant, who, as we have seen, was a prominent figure in Aberdeen a century earlier.

THOMAS REID (1710-1796) was born at the Manse of Strachan in Kincardineshire, where his father was minister. His mother was one of the Gregory family, so many of whom were remarkable for their ability and distinguished attainments in various departments of science. Reid inherited the same philosophic tastes. He was educated at Marischal College, and, having completed the usual course of study for the Church, was presented to the parish of Newmachar in 1737, where, although his settlement took place against the will of the people, he quickly overcame all prejudice by the mildness of his disposition and the conscientious discharge of his pastoral duties. In 1752 he was appointed Professor of Moral Philosophy in King's College, and in 1764 published "An Enquiry into the Human Mind on the Principles of Common Sense," which was considered one of the most original and profound treatises on mental science that had then appeared. His writings having brought him into wide repute, he was appointed to the Chair of Moral Philosophy in Glasgow University, the duties of which he discharged with singular ability; but in 1781 he withdrew from public work and devoted himself entirely to philosophical investigations. His works were numerous, and display a thorough knowledge of the subjects of which they treat. They were collected by Dugald Stewart, and published in four quarto volumes in 1803. A French translation was published in Paris so late as 1828.

ALEXANDER GERRARD (1728-1795) was a son of the minister of Chapel of Garioch, and graduated at

Marischal College in 1744. While yet a young man, he was appointed to the Chair of Natural Philosophy in the same College, and a few years afterwards gained a wide reputation by the publication of an "Essay on Taste," which was followed by an "Essay on Genius." He was appointed to the pastoral charge of Greyfriars Church in 1759, and in the following year he became Professor of Divinity in his *Alma Mater*. In 1771 he was appointed to the Theological Chair in King's College, where he continued till his death.

Dr. GEORGE CAMPBELL (1719-1796), one of the ministers of Aberdeen, and Professor of Divinity in Marischal College, was perhaps, in theology, the most distinguished of our townsmen. His "Dissertation on Miracles," which he wrote in reply to the celebrated essay of David Hume on the same subject, was his most successful work. Perhaps it would not meet all the objections urged by rationalists of the modern school, but in its day the production was admittedly one of the most acute and convincing testimonies on the subject ever published. His next great work, called "The Philosophy of Rhetoric," was published in 1776, and to this day it continues to be a standard work on the subject. Dr. Campbell died in the house No. 49 Schoolhill, and a table-shaped stone in St. Nicholas Churchyard marks his grave, which is on the west side of the main walk, about halfway between the Union Street gate and the entrance to Drum's Aisle, and from six to eight yards from the walk.

Dr. JAMES BEATTIE (1735-1803), Professor of Moral Philosophy in Marischal College, where he himself had been educated, was an author whose works obtained a well-merited popularity. Few writers indeed have

achieved such a speedy reputation as Dr. Beattie did by his "Essay on Truth," published in 1770, and intended as an antidote to the writings of David Hume. This admirable treatise found its way into the highest literary circles, and commanded much attention. Shortly afterwards his beautiful poem, entitled "The Minstrel," made its appearance. It was immensely popular, and is still appreciated by all lovers of true poetry. Towards the end of his life he published his "Elements of Moral Science," which, like all his other works, is written in a clear and elegant style, and with a high appreciation of whatever is beautiful and good. Dr. Beattie died at his house in Upperkirkgate, and what appears to be a tablet to his memory may be seen on the outside wall of Drum's Aisle, facing the gate into St. Nicholas Churchyard from Correction Wynd, but the stone is not in good preservation. His portrait, painted by Sir Joshua Reynolds, is one of the treasures belonging to the University.

If Dr. Beattie is now remembered chiefly by his admirable poem, "The Minstrel," a contemporary and friend of his has been immortalised by having written one or two Scotch songs of surpassing excellence.

The Rev. JOHN SKINNER (1721-1807), author of "Tullochgorum," "The Ewie wi' the Crookit Horn," "John o' Badenyon," and other well-known Scottish songs, was born in the parish of Birse in 1721, but removed in early life to Echt, where his father became parish schoolmaster. The son received his early training in his father's school, and entered Marischal College, where he graduated in Arts about 1738. He was a contemporary of Robert Burns, and though he never met our national bard, his son,

Bishop John Skinner, did so by accident in September, 1787, in the office of Mr. Chalmers, of the *Aberdeen Journal.* Mr. Chalmers introduced the Bishop as the son of the author of "Tullochgorum," and the poet's delight at the meeting was expressed in the most effusive terms. In the fact that the Bishop, Robert Burns, and Mr. Chalmers adjourned to the nearest public-house, to discuss, over a social glass, the beauties of the "Auld Scotch Sangs"—for Burns' principal errand to the North at that time was to collect materials for a "Musical Miscellany" then in course of publication—we have an interesting glimpse of the simple conditions under which life was then lived. We have sometimes thought that the meeting of these three worthies in the humble inn parlour would make a capital subject for a picture, and would suggest it as such to the consideration of some of our rising artists. Burns was quite rapturous in his praise of Skinner's lyrics, and spoke of "Tullochgorum," as "the best Scotch song that ever Scotland saw." Burns wrote his address on a slip of paper that the Bishop might send it to his venerable father, and this led to an interesting correspondence between the bard and the parson poet. Mr. Skinner, who was a first-rate classical scholar as well as a poet, was pastor, for about sixty years, of the Scotch Episcopal Church at Linshart, near Longside, and author of several books, including a "History of Episcopacy in Scotland," completed in 1788. He was a model country parson—homely, hardworking, and frugal in his tastes, yet withal a man of genius, who, one is apt to think, should have occupied a much more public position than he did. In 1782 it was proposed to make him a bishop, but he declined the honour, and preferred to

remain with his attached flock, and in his own "but and ben" parsonage at Linshart, feeling

> " . passing rich on forty pounds a year."

He died in his son's house in Aberdeen at the advanced age of 86, and, by his own request, was buried at Longside.

Speaking of poets of the period, it is worthy of note that when, about the year 1798, LORD BYRON, one of the grandest of our English poets, succeeded to his title, he was, as a boy of eleven—George Gordon by name—a pupil in the Grammar School of Aberdeen, and living with his mother in the Broadgate. The house in which they resided (No. 68) still exists, but it is doomed to removal in connection with the scheme now under consideration for the extension of Marischal College.

CHAPTER XXXII.

THE NINETEENTH CENTURY.

The Formation of Union Street and King Street.

THE nineteenth century was ushered in by storm and tempest. On the 2nd day of January, 1800, a gale sprang up from the south-east which quickly rose to a hurricane, and continued to blow with unabated fury for several days. It was attended with heavy losses to the owners of shipping belonging to the port. Many vessels were driven ashore upon the coast, and others were never again heard of, having no doubt foundered at sea. It was reckoned that as many as a hundred seamen belonging to Aberdeen perished by shipwreck, and it was no wonder that such a dire calamity was long and sadly remembered.

This was an untoward commencement to a century that has so emphatically been one of progress in every department of our city life; for we are safe to say that during its course Aberdeen has made greater advances in size, wealth, and social conditions than it did during all the former years and centuries of its history. Almost from the very year that the century began to run, the extent and population of Aberdeen have continued to increase by leaps and bounds. What may be called the starting point of this most extraordinary advance, was the opening up of wider and more convenient accesses to the town from the south and north. We have already described to some

extent the form of the main approaches to the town prior to the year 1800, but it may not be amiss, in view of the improvements then carried out, to again remind our readers that the access from the south was by Hardgate, Windmill Brae, and the Green, while in approaching the town from the north the main road was over the old Bridge of Don, through Old Aberdeen, the Spital, and Gallowgate. Besides being circuitous, these roads were very unequal in their gradients, rising sharply at one part and falling as quickly at another, in addition to which they were narrow and ill made. It had, therefore, become a pressing necessity that new accesses should be opened up, not only by reason of the increasing trade of the burgh, but more especially that suitable streets might be provided for the erection of houses, for only thus could it be insured that as the town advanced it should be extended in some kind of regular lines.

Let us suppose, then, that we take our stand in the centre of Castle Street in the year 1800, and that we are looking due west. We have on our right hand the New Inn, the Tolbooth, and the Town-House; and on our left the houses on the south side of Castle Street on the same line as at present. But between these two lines, instead of the open prospect to the west which is now so much admired, we can see before us only a big block of common-looking houses, having shops in the ground floor, which completely obstructs the view; while on each side of the block there is a narrow street as the only outlets from the square in that direction. That on the right hand is called the Narrow Wynd, and leads into the Broadgate or by the Round Table into Netherkirkgate, while the opening upon the left hand is the

present Exchequer Row leading into the Shiprow. Immediately beyond the houses that thus close in the west end of the Castlegate is the north shoulder of St. Katharine's Hill, after which the ground falls as it approaches the line of the Denburn, on the other side of which it rises abruptly, as in the bank at Union Terrace; and in a straight line beyond this point, with the exception of one or two houses much further to the west, little else is to be seen but garden ground or greenfields. Professional men and merchants lived, as a rule, on the premises where they conducted their business, and the wealthiest families had been well content to reside in such aristocratic streets as the Gallowgate, the Guestrow, or the Shiprow, where numerous traces of ancient grandeur are still visible in and upon many of the old houses. But a desire to move westward had begun to manifest itself, and a little before the year 1800 a few houses of a superior stamp had been erected at and near what was afterwards called Union Place, but now forming part of Union Street. These houses still stand, as fortunately they were in line with the street then in contemplation, but one cannot fail to notice how completely the style of the houses in Union Street alters after passing the south end of Summer Street. One reason of this is that they had been built to face the south at Justice Mill Lane, their backs being thus to the street then about to be formed. At the time of their erection they were considered quite in the country; so much so, indeed, that in some cases their owners occupied them only during the summer, preferring their more confined, but perhaps cosier apartments in the town during the winter months.

Turning next to the north side of the town, and

looking in a northerly direction from the neighbourhood of Castlegate, some houses are seen at, and near, the ground where the North Church now stands, and about the North Street or Backbuts; but beyond that point we have only the "Gallow Marsh" and the "cornfields sometime called the King's Meadow."

It was about the year 1796 that the idea of opening up new accesses to the city both from the south and north first took definite shape. About that time a plan for effecting this was prepared by Mr. Charles Abercrombie, an experienced surveyor, who had planned the turnpike roads of the county; but when the scheme was first propounded, the Council and community seem to have been a good deal staggered at the boldness of the undertaking. Their great difficulty was, of course, the cost of carrying the plan into execution, particularly the payment of an enormous sum for houses standing in the line of the proposed access from the south, which had to be acquired only to be pulled down. But, as an absolute necessity existed for something being done in the direction proposed, the plan grew in favour the more it was looked at; and by the commencement of 1799 the Town Council came to the conclusion that the scheme should be proceeded with, if it should meet with the approbation of the rate-paying citizens. At a public meeting called for the purpose of ascertaining the mind of the constituency, the scheme was approved generally, but a wish was expressed that, before taking further action, a reliable estimate of the probable cost should be got, and a large committee was appointed. Estimates having been obtained (ridiculously under the mark, as afterwards appeared), a draft of a Bill was submitted to the Town Council on the 17th of

September, and, on the 4th of April, 1800, it became a Parliamentary enactment. In the Act its purposes are described in the following terms:—

"To open and make two streets or avenues, the one from the south-west part of the town of Aberdeen, beginning at a footpath or lane leading from the entry of the Damhead Road towards the Chapel of Ease [This would now be at the south end of Summer Street], and to be carried from thence eastward nearly in a straight line along the grounds on the north side of Windmill Brae, across the Denburn, and the Back and Correction Wynds, and through St. Katharine's Hill and the Narrow Wynd, until it join the west end of the Castle Street or the market-place of the said city; and the other beginning at the south side of a foot-road or lane adjacent to and upon the east side of the high road leading to Old Aberdeen, called Love Lane, and to be carried from thence nearly in a straight line south, through the neighbouring grounds by the town's Meal Market and North Street, until it enter the north side of the Castle Street."

It is almost unnecessary to say that the above description indicates the lines upon which Union Street and King Street were soon afterwards formed. The works were commenced in 1801 and pushed vigorously forward. To look at Union Street now, with its almost imperceptible incline to Market Street and its equally gentle ascent westward from that point, one would be apt to suppose that it had been a very simple undertaking; but the low level of the ground to the west of St. Katharine's Hill and onward to the Denburn made it a very formidable piece of engineering, while numerous houses on this low ground, which had to be purchased and demolished, greatly increased the cost of the works. The northmost portion of the block of houses, before described as hemming in the west end of Castlegate, was among the first to be taken down; the north shoulder of St. Katharine's Hill had then to be removed, and from


Union Bridge

the base of that hill at Carnegie's Brae westward to the valley of the Denburn strong retaining walls had to be built, or arches erected that the ground might be made up to its present level. Some of these are what is known as "blind arches"—that is to say they are built or covered up with soil; others are visible, as those over Carnegie's Brae and Correction Wynd; but the crowning arch of the whole is Union Bridge, the keystone of which was placed in position on 25th August, 1803. It was at first intended that the bridge should consist of three smaller arches, and upon this understanding some progress had been made in laying the foundation of the necessary piers, when, on the suggestion of Mr. Telford, engineer, the three-arch plan was abandoned, and he furnished the design as it now is. It is of one arch, having a span of 130 feet, and the height of the keystone from the ground is about 50 feet. At the time of its erection it was considered almost unique, and we are not sure that, even yet, there are in this country many stone bridges of a single arch of the same dimensions. If the reader has been able to follow this description, he will see that Union Street, from about Shiprow to the west end of Union Bridge, is to a large extent "made up," or of artificial construction. About Adelphi Court, for instance, the street is below the old elevation, while, before Belmont Street is reached, it is about 50 feet higher than the original level of the ground there.

The forming of King Street was a much simpler piece of work, but although the street was of immediate benefit to the town for building purposes, it was not till about 1830, when the new Bridge of Don was completed, and the turnpike road carried in almost a straight line to the north end of King Street,

that its full benefit as an access from the north was obtained. The same thing is true to some extent of Union Street. Its advantages as a main entrance from the south were not fully enjoyed until the turnpike road was carried through Ruthrieston and Holburn to Union Place.

Another good building line was obtained by means of the Roads Acts of 1795 and 1800, when what is now known as the Inverurie turnpike was formed. St. Nicholas Street was laid out, extending as at present from the line of Union Street to the Upperkirkgate. What is now the narrower part of George Street—that is from Upperkirkgate to Loch Street—was called Tannery Street, after which came George Street, which at first was quite a short street as well as a narrow one, and without houses. But when the Inverurie road was carried in to the north end of George Street in 1800, that street was made of the same width as the turnpike, and as it passed through the centre of the Lochlands, then recently feued off by the town, excellent building ground was thereby provided.

It must not be imagined, however, that the several streets thus opened up were immediately filled with houses. George Street was soonest feued, as the ground was cheap, and the buildings that were stipulated for were of a plain description, but the feuing of King Street was a slow process, and even, as regards Union Street, the ground rents being high, and an elaborate style of buildings having been conditioned for, it was many years before it was anything like closely built. The east end of the street was naturally the first to be occupied, as being nearest to the earlier centres of traffic. The first buildings would appear to have been

those on the south side between Shiprow and Market Street. The block called Union Buildings was erected about 1818. In making the necessary excavations a deep layer of moss was come upon, and it was found necessary to drive piles in order to obtain a proper foundation. So far as they were available, the materials of the old buildings that stood upon the ground were used in the construction of some of the houses in Schoolhill and St. Nicholas Street. By the formation of the last-mentioned street another great improvement was effected in the sweeping away of a mean, narrow lane called the "Dubbie Raw." The older plans of the city show that this lane skirted the burying-ground, and ran in a straggling line from near the lower end of Schoolhill along the east side of the churchyard to the east end of the ancient Choir of St. Nicholas Church, or in a line roughly corresponding to that now occupied by the houses on the west side of St. Nicholas Street.

The north side of Union Street was slower in its progress, the first houses having been what are now the Bank of Scotland and the Song School. From St. Nicholas Street to Union Bridge few, if any, houses were built for more than twenty years after the street had been made, and as regards the south side, this is easily accounted for when we consider the great extent of mason work that had to be performed in the Green before the level of Union Street was reached. On this side the line of the street was for many years protected by a low brick wall, with a coping of rough granite, over which the upper parts of some houses in the Green were seen above the level of the street. Some of the occupants of these erected wooden gangways between their houses and the brick wall just

mentioned, so that they might enter their attics or upper floors from the line of Union Street; and, taking advantage of the prominence thus given, some of these upper portions were occupied by cabinet-makers, joiners, sawtrimmers, and the like, whose names and occupations were painted on signboards placed awkwardly near the chimney cans. At other points the dwellers in the less elevated houses on the north side of the Green were not unfrequently subjected to annoyance by mischievous boys, who, looking down upon the roofs from the higher level of Union Street, could not resist the temptation of pitching stones down the chimneys. On the opposite side of the street, St. Nicholas Churchyard did not then extend so far southward as it does now, so that there was a vacant space between it and the line of Union Street—a space that long remained in a neglected state, and was frequently occupied by wild beast shows or circus performers. About 1819 this piece of vacant ground was added to the churchyard, and, about eleven years afterwards, a decidedly artistic effect was obtained by the erection of the present handsome façade. A further addition was made to the churchyard much more recently, by the removal of some stables and other mean buildings standing near the south end of Back Wynd, which, being in such close proximity to Union Street, had long been an eyesore. By looking at the burying ground, and particularly to the tombstones on the walls next to Correction Wynd and Back Wynd, these modern additions can at a glance be distinguished from the older parts.

West of Union Bridge there remained, less than forty years ago, numerous blank spaces, and there are

many people who do not yet consider themselves old who can remember a few red-tiled hovels occupying the space between Crown Street and Dee Street immediately opposite the Music Hall.

Union Street is now admittedly one of the finest streets in Britain, and, on the whole, the progress to its present state of completeness can hardly be said to have been slow, when we consider that, at the beginning of the nineteenth century, scarcely one stone of its buildings had been laid upon another.

The opening up of the leading thoroughfares above described entirely changed the aspect of Aberdeen. It was felt that the city had emerged from the old and cramped surroundings which had so long hemmed it in—that room had been given to grow; and the consequence has been that, in the course of the nineteenth century, it has spread itself out on the right hand and on the left. Merely to put down the names of the new streets that have been formed since the year 1800 would be a heavy tax on our space, but it would be found that they constitute by far the greater part of the town as it now exists.

With the exception of the older parts of the Gilcomstone district, almost the whole of the city west of the line of the Denburn is of modern date. The same may be said of the whole of the town north-west of Schoolhill, embracing the thickly-populated suburbs of Rosemount and Stocket. North Broadford to Kittybrewster, and east, by Causewayend, to Jute Street and King's Crescent, are in the same category. In fact, we should not be very far wrong if we were to say that the whole north-eastern part of the city outside the line of the North Streets and Commerce Street was built within the last seventy or eighty

years. With the exception of what may be called the old centre of the town—already described as radiating within an irregular, but by no means extended, circle from St. Katharine's Hill—Aberdeen has practically been built during the nineteenth century. In the year 1800 it was reckoned that there were only about thirty streets and lanes within the municipality, but, on looking over the Post-Office Directory for the year 1893, it will be seen that the number is now about five hundred, without reckoning closes entering from main streets.

CHAPTER XXXIII.

THE NINETEENTH CENTURY—*(Continued).*

The Aberdeen Bank—The Ross and Cromarty Rangers—The Aberdeenshire Canal—Loss of the "Oscar."

THE handsome building which is now the office of the Union Bank, at the top of Marischal Street, was erected in 1801. The business of banking had rather a discouraging commencement in Aberdeen. In 1752 an attempt was made by a few of our enterprising citizens to start banking in a house on the north side of Castle Street, but the amount of support which the scheme received did not then warrant its continuance. After that the Thistle Bank of Glasgow opened a branch here, but it had not done business very long until complaints began to be made that coined money was becoming scarce, while in transactions of moment notes became the common tender. Probably the public mind was not then sufficiently educated in monetary affairs, and it is probable, also, that some degree of prejudice existed against the bank from its being promoted by strangers. At all events, a feeling once more began to gain ground that a local undertaking would command greater confidence and be more likely to succeed. In 1767, therefore, the Aberdeen Bank was started under favourable auspices, after which the business of the Thistle began to decline, and it attempted to retaliate on the new undertaking in a

very foolish manner. For every note of the Aberdeen Bank that came into possession of the Thistle, the latter regularly demanded payment in specie, thinking thereby to cripple its opponent and destroy its credit; but when the object of this manœuvre came to be seen the Aberdeen Bank determined not to be beaten within its own territories by strangers, and the pluck and determination of our local company rose to the occasion. At great expense they arranged for the transmission, from London to Aberdeen, of no less a sum than £100,000 sterling of gold and silver, to enable them to meet all possible demands by their opponents—a step which at once made their position impregnable. After this the business of the Thistle Bank fell away so rapidly that the agency was closed, and the Aberdeen Bank left master of the situation.

For upwards of thirty years the business of the bank was conducted in small, and not very commodious rooms on the south side of Castle Street; but, as already stated, the Bank House was built at the top of Marischal Street in 1801 to serve both as offices and as a residence for the cashier or manager. A very old mansion, known as "Pitfodels Lodging," formerly stood upon the ground. The design for the bank was furnished by Mr. James Burn, architect, and it is remarkable as the first of our public buildings in which anything like ornamental work was attempted upon our native granite; and not less remarkable, perhaps, that, in point of style and treatment, it remains to this day one of the most tasteful granite structures in the city.

In these premises the business of the Aberdeen Bank was conducted with apparent success until the year 1849, when all of a sudden it was announced that

the concern had landed in utter insolvency. The announcement took everybody by surprise, and produced a crisis in the town something like that which the failure of the City of Glasgow Bank did much more recently, although the calamity was more of a local character. It would be out of place to refer particularly to the causes that produced this unexpected collapse, and, as regards the public at large, the circumstances have always been involved in some degree of mystery; but the investigation that followed showed that there had been gross mismanagement, particularly in advancing fabulous sums to various trading concerns in the city without any adequate security.

It was said, too, that the bank's position was partly accounted for by a robbery of a very peculiar kind, perpetrated in 1839 or 1840, by some person or persons unknown. The real facts have never been well understood, but we may give the version of the story told by such as had the best means of knowing the particulars, and which, if not strictly accurate, will serve at least to illustrate the loose manner in which business was conducted between forty and fifty years ago. It would seem that the cashier made it a point that all letters of credit granted by the bank should bear his signature, and, as he was sometimes not at hand when such letters were applied for, he adopted the very unwise plan of keeping in his desk a few blank forms duly signed for the purpose of being used on the occasions of his absence. One Monday morning it was found that the bank had been broken into between the time of its closing on Saturday and its opening for business on the Monday, and that several of the blank forms of the letters of credit bearing the cashier's signature had been stolen. Whoever did

this could have had only one object in view, namely, the perpetration of a fraud of greater or less magnitude on the bank, and steps were taken to prevent, as far as possible, the successful accomplishment of this nefarious scheme. But there were no telegraphs in those days, nor had the railway got so far north as Aberdeen, and before the southern banks could be advised of the robbery so as to stop the payment of the drafts, it was found that the thieves—who had no doubt left the town on the Saturday night, or early on the Sunday—had filled up the credit forms that had been abstracted for several thousand pounds each, presenting the same early on Monday at banks in Dundee and other towns, where, in every case, they had obtained payment of the amounts in full. Such, at least, was the account of the robbery given to the public, and whether it is quite accurate or not is of little consequence, as by the time that it took place the bank's affairs were otherwise in so hopeless a condition that the Company could only be wound up. The business was acquired by the Union Bank of Scotland, and since then it has been used as the office of its Aberdeen branch.

A very unfortunate thing happened in Castle Street on the 4th of June, 1802, at the celebration of the birthday of His Majesty George III. A promiscuous crowd had gathered about the Plainstones, where there was, at the same time, a company of the regiment known as the Ross and Cromarty Rangers, then stationed at the barracks. They fired occasional volleys in honour of the day, and a good deal of the rough play usual on such occasions had been going on. Between seven and eight o'clock in the evening some

officers of the regiment, who had been banqueting with the Magistrates in the Town Hall, came out into the street, and as it was very evident that some of these gentlemen had taken too much drink, they at once attracted the notice of the rougher section of the crowd, and brought upon themselves an amount of attention of a kind that was the reverse of agreeable. Irritated at this treatment, they in their drunken folly ordered the drum to be beat "to arms," and the soldiers to load their muskets with ball cartridge; but there is little doubt that in all this their object was merely to frighten the people. After considerable parleying with the crowd, the affair seemed about to end without any further disturbance, and the soldiers were ordered back to their quarters. As soon, however, as they had turned their backs on the mob, some very insulting epithets were applied to them. These gave so much offence that the soldiers suddenly wheeled about and fired into the crowd, and four persons were killed, and ten or twelve others severely wounded. So sudden and unexpected was all this, that it was some time before the people could realise what had happened, but, as soon as the fatal results of this act of passionate folly became evident, threats of vengeance were heard on every hand. The barracks, to which the soldiers immediately betook themselves, were quickly invested by an excited crowd prepared for any species of retaliation, but the gates were barricaded, and the soldiers were wisely kept out of sight. It was felt, however, that no member of the corps could show himself in the streets after what had happened, and news of the occurrence having been sent post-haste to Edinburgh, orders were immediately sent for the regiment to quit the town,

which they did by unfrequented paths and under cloud of night.

The authors of this dastardly outrage were ultimately brought to trial, though not without some difficulty, and under circumstances that were calculated to give an unfavourable impression of the validity of the case for the prosecution, inasmuch as the Lord Advocate refused to institute proceedings. But a public subscription was set on foot in Aberdeen to enable Daniel Ross, a wood sawyer, to prosecute for the death of his son, who had been shot through the head and died on the spot, while standing beside the Plainstones taking no part in the disturbance. The necessary funds were soon raised, and on Thursday, the 6th day of January, 1803, Colonel George Mackenzie, Captain Macdonogh, and Sergeants Andrew Mackay and Alexander Sutherland were brought up before the High Court of Justiciary in Edinburgh on a charge of wilful murder. The ensign of the regiment, whose name was Lanigan, left the country after having been served with his indictment, and was outlawed. A great many witnesses were examined, both for the prosecution and defence, and in the case were engaged the ablest counsel then at the bar, including the well-known Henry Erskine, John Clerk, and Francis Horner. But after a trial extending over two or three days, the jury returned a unanimous verdict, finding Colonel Mackenzie and Captain Macdonogh not guilty, and the libel against the two sergeants not proven.

An important undertaking of the early part of the century, and one which served most useful purposes for nearly fifty years, but which has long been superseded by the triumph of steam, deserves to be

mentioned at this stage. This was the formation of the Aberdeenshire Canal from Waterloo Quay to Port-Elphinstone, a distance of about eighteen miles. The scheme was first projected about the year 1795, but as it was found that the expense would far exceed the estimated cost, it was for a time abandoned. Soon after Union Street had been completed fresh powers were obtained from Parliament, the works were resumed and prosecuted with vigour, and the canal was opened for traffic in 1807. The object of the promoters was to establish a trade in the carrying of coals, lime, and other requirements from the shipping in the harbour, to supply the agricultural districts of Donside and the Garioch, as well as to bring down the produce of these lands for export, and the goods were carried in long, narrow boats, or barges, drawn by one horse from a towing path formed along the east bank. From Woodside to the canal head at Port-Elphinstone the track was comparatively level, but as there is a great fall in the ground from Woodside to the harbour there were over that distance numerous "locks" to be passed through, which were both costly to construct and a great hindrance to speedy transit. The ground now occupied by Waterloo Station was an open basin, where barges were loaded and unloaded, and a tide-lock communicating with the harbour was afterwards constructed for facilitating the traffic. A "swift gig-boat" for passengers also ran daily in the summer and autumn months to and from Port-Elphinstone. This boat was drawn, at a good quick pace—perhaps from seven to eight miles an hour—by two horses, tandem fashion (one in front of the other), with a rider on each. On a fine summer day this mode of travelling was very enjoyable, and was greatly taken advantage

of; but, owing to the numerous locks on the lower part of the canal, the passenger boat, or "fly-boat," as it was usually called, did not come nearer to Aberdeen than a point about a quarter of a mile north of Kittybrewster, where the old boat-house still stands. In 1853 the canal, which had never been a paying speculation to its promoters or their heirs, was bought up by the North of Scotland Railway Company, and the line of that company between Aberdeen and Inverurie runs in many places in what was formerly the canal bed. The goods line from Kittybrewster to the Quay is wholly on the old water track, and the bridges at Mounthooly and other points are simply the bridges that spanned the canal.

The first day of April, 1813, was remarkable for the occurrence of one of those storms of wind and snow which occasionally come upon us after spring is thought to have fairly set in. The early morning had been calm and bright, but betwixt 8 and 9 o'clock A.M. a gale sprang up from the south-east, veering round afterwards to the north-east, and snow began to fall. The gale soon grew into a hurricane, and the snow-drift became so thick and blinding that the strongest men could with difficulty bear up against the force of the tempest. People who had a distinct recollection of the day have said that a kind of awe seemed to fall on many of the inhabitants at the preternatural suddenness and violence of the storm, accompanied with a strange dread that some dire calamity was impending; and, if there is any truth in such presentiments, this one was soon to be fearfully verified. At that time the whale fishing was an important industry, and a fleet of vessels regularly left

Aberdeen every spring for the Arctic Seas. At a very early hour in the morning as many as five vessels of the fleet, taking advantage of a favourable breeze—for there were no steam tugs in those days—hauled out of the harbour, preparatory to proceeding on their voyage, intending to lie-to outside and wait for the remainder of their crew and for some provisions that had not been sent on board. One of the vessels, named the "Oscar," commanded by Captain Innes, having got too near the shore, found it impossible to clear the Girdleness, and, a heavy rolling sea and strong flood-tide coming on, she continued to fall to leeward, and was compelled to bring up in the face of the rocky shore within the Ness. She was in this position when the gale broke in all its fury, and about noon she dragged her anchors and went ashore among the rocks at the Greyhope, which is between the present South Breakwater and the point of the Girdleness, and only about three hundred yards from the land. No assistance could be sent from the shore, as a boat could not have lived many seconds in such a sea and among rocks, and it was equally impossible to throw a rope to the wreck in the teeth of such a gale, so that those who lined the shore could only look on in helpless pity—indeed, it was only fitful glimpses that could be got of the wreck through the blinding snow. Soon after the vessel struck she went to pieces, and, out of a crew of 43 persons aboard, no fewer than 41 were drowned. As nearly all those unfortunate seamen were Aberdeen men, it was no wonder that this calamity cast a terrible gloom over the town, and that the day was long and sadly remembered. Terrible as this disaster was, it might have been still more awful, for other two of the vessels, the "St. Andrew"

and the "Hercules," both of which were riding within a short distance of the "Oscar," only escaped the same fate as if by a miracle.

A storm very similar to the above occurred on the 26th January, 1815, and was likewise attended with much loss of life at Aberdeen. The brig "Caledonia" foundered at the mouth of the harbour, and her crew of seven persons were drowned. In seeking safety from the same tempest, the schooner "Providence" was wrecked, and her crew perished; and the trading smack "Thames" was driven among the rocks almost at the same spot where the "Oscar" had been lost, her crew and passengers, nine persons in all, sharing the same fate.

CHAPTER XXXIV.

THE NINETEENTH CENTURY—*(Continued).*

Later Harbour Improvements.

ALTHOUGH, as we have seen in a former chapter, much was accomplished up to 1780, the state of the harbour continued to hinder the proper development of the trade of Aberdeen as a seaport town, and further improvements were soon felt to be urgently needed. New works were accordingly commenced in the early part of the century, and a series of improvements and extensions has been carried on with little interruption up to the present day. It will afford a better idea of the extent and importance of these improvements if we now give a brief outline of the progress of operations by which the harbour of Aberdeen—from being a small, shallow basin in the estuary of the Dee, the entrance to which from the sea was so constantly changing its character as to make navigation of even small craft difficult and dangerous—has come to be what it now is—capacious and commodious, and as safe to enter as its easterly exposure and the formation of the coast line can admit of its being made.

Notwithstanding the American War, the trade of the harbour continued to increase, and the Town Council were obliged to consider further improvements. Mr. Rennie, C.E., who was applied to, minutely surveyed the harbour, and submitted a plan of wet docks and other improvements, which, however, was not adopted.

In order to provide the means for further harbour improvements, Parliament was again applied to, and in 1795 the second Act for the improvement of the Harbour was obtained, by which the original or old anchorage monies and "Shoar Dues," both to freemen and unfreemen, were further increased, to afford security for the money borrowed, and repayment of same and the interest of the debt, and to provide for necessary expenses and maintenance. Following thereon, in the year 1810, the Magistrates consulted Mr. Telford, C.E., as to further improvements, and on his advice and that of Mr. Jessop, powers were obtained from Parliament to borrow further sums for Harbour works. The North Pier was extended 900 feet further seaward at a cost of £66,000, and for the protection of the pier, which had been frequently damaged by storms, and to further improve the Harbour entrance, what was afterwards known as the Old South Breakwater, which extended from the south side of the channel nearly 800 feet in a northerly direction, to within about 200 yards of the head of the North Pier, was constructed at a cost of £14,250. These works were completed about 1815, and gave a depth of about eight feet at low water. The other works executed about this time were Abercrombie's Jetty, to break and divert the in-running seas led along the North Pier; and the South Pier, which was afterwards known as the "Skate's Nose," to act to some extent as a wave-spender inside the Breakwater on the south side of the entrance channel. Mr. Telford's plan included other improvements of an extensive character, such as a wet dock, but the funds available did not admit of their being gone on with at that time.

Up to the year 1829, when another application to Parliament was made, and an Act obtained for further improvements, harbour matters were managed solely by the Magistrates and the Town Council. The Harbour Board was then re-constituted, and representation given to the Burgesses of Guild and Trade, and, in 1868, representation was given to the payers of dues on goods and shipping. In the Board of Commissioners, however, the Magistrates and Town Council, then and now, have matters pretty much in their own hands, as the majority of the Commissioners are appointed by the Town Council—their proportion of 31 members being 19. When this change in the constitution of the Board took place, further very important works were carried out, including the diversion of that portion of the water of the River Dee which flowed into the then tidal harbour, on the present site of the docks, to the more southerly and main channel, where the Albert Basin now is, so that the river flowed into the sea in a more direct course. A great extent of the quay walls which now enclose the docks, namely, Trinity Quay, Regent Quay, and part of Waterloo Quay, were built; the harbour was deepened throughout by extensive dredging; and, opposite to Marischal Street, Regent Bridge—a draw bridge—was erected. These works were completed about the year 1832. About the same time also was begun the building of the Girdleness Lighthouse, which was first lighted at sunset on the 15th of October, 1833. This, however, was not a work undertaken by the Harbour Board, but by the Commissioners of the Northern Lighthouses. At first, and for many years, the arrangement was two fixed white lights, one above the other, in the same tower, but in 1890 it was altered into a flashing light, giving

two flashes in quick succession every 20 seconds. In ordinarily clear weather the light is visible at a distance of 19 nautical miles.

In 1842 the Harbour Trustees invited the ship-owners, traders, manufacturers, merchants, and others interested in the prosperity of the port to consider further improvements, by the construction of a wet dock, the extension of the quays, and the removal of the nuisances arising from the flowing of the common sewers into the upper part of the harbour. A public meeting was held on 6th June of that year, and a numerous and influential committee was appointed to act with the Harbour Trustees in considering and deciding upon these matters, and upon the revision and adjustment of the harbour dues consequent upon application to Parliament for further borrowing powers. Plans and designs of these improvements—by Mr. Walker, Mr. Alexander Gibb, C.E.; Mr. William Leslie, and Mr. James Abernethy, resident engineer—were considered, and those of Mr. Abernethy adopted. Accordingly, in 1843 further powers were obtained from Parliament to borrow monies for the construction of the wet dock and other improvements, but up to 1850 the harbour continued to be a tidal basin in which vessels were laid "dry on very good ground," according to Philopoliteius—Baillie Skene—with the efflux of every tide. In that year the works designed by Mr. James Abernethy were, however, completed, and the then tidal harbour was converted into a wet dock by the construction of the single gate, or south entrance, and the lock entrance on the north, with gates and bridges, the depth on the cills being about 22 feet at high water. The cill of the south entrance to Victoria Dock was lowered 4 feet in 1884, when

new gates to the dock entrance were provided, so that the depth of water on the cill is now 26 feet. Hydraulic machinery was then provided for opening and shutting the gates and bridges in substitution for manual labour. The quay walls were also further extended, including the building of the Market Quay, by all which, and by extensive dredging, vessels of large tonnage can be berthed close to the quays and kept afloat in all states of the tide. It is needful to mention that, at the lock in the north entrance to Victoria Dock, the masting of ships, removal of steam boilers, and other exceptionally heavy lifts are accomplished by the massive shears there erected, and wrought by steam. The shears are capable of lifting weights of 80 tons.

After 1850 no new works of an extensive character were undertaken for about twenty years, but the formation of the railways from the south and to the north, and the large and continuous increase of traffic resulting thereby, demanded further facilities. Accordingly, about 1874 the North Pier was further extended about 500 feet to its present length, and the new South Breakwater was erected. It extends 1,000 feet into the sea, and is composed partly of massive blocks of concrete and concrete formed *in situ* in masses of great bulk and weight. The old South Breakwater was curtailed, and the Skate's Nose—erected at considerable expense about 1815—was removed, the latter operation being, as many think, very doubtful policy, seeing that it has had the effect of spreading the outflowing current at that point and thereby reducing the force of the scour outwards. At this time also the channel of the river Dee was again diverted to its present course, by which much valuable

land was reclaimed, and is now let as fishcuring yards and for other purposes. Extensive wharves have also been erected at both sides of the old bed of the river, now called the Albert Basin, for the accommodation of the herring and white fisheries—industries which have risen into great importance in recent years. An immense business is done at the spacious Fish Market erected by the Town Council along the north side of Albert Basin, where, besides numerous line boats, about a hundred steam trawlers discharge their fish at all seasons of the year.

From Market Street along Upper Quay a straight line of street was formed to the Dee, over which at that point a handsome granite bridge of five arches, called Victoria Bridge, has been built. It was formally opened for traffic on 2nd July, 1881. The erection of this bridge gave, as was to be expected, an impetus to house-building on the Kincardineshire or Torry side of the river. There an extensive suburb has risen up, and is now included in the burgh boundaries of Aberdeen.

The latest important addition to the harbour works was the construction of a graving dock in the Albert Basin at a cost of upwards of £50,000, which was opened for the reception of vessels in July, 1885. Its dimensions are:—Length, 524 feet; breadth at cope, 74 feet; width at entrance, 50 feet; depth on cill at high water of spring tides, 20 feet. Also, Provost Jamieson's Quay, of ample dimensions, with public sheds for the protection of general goods has been provided, forming a fitting connection with Provost Blaikie's Quay, along the south side of Victoria Dock to Provost Matthews' Quay—a new quay with extensive wharves terminating the south boundary of Victoria Dock.

The accommodation for shipping which the harbour now provides has thus become very extensive, comprehending (1) the navigation channel, protected on the north by the pier and on the south by the breakwater and Girdleness; (2) the tidal harbour, being the water space between the west end of the entrance channel and the dock gates, directly in front of the shipbuilding yards, with the cattle landing wharfs and extensive lairage, the Pocra Quay and basin and boat-sheltering jetty; (3) the Victoria Wet Dock, extending from the dock gates to the Regent Bridge in line with Marischal Street; (4) the Upper Wet Dock, from the Regent Bridge to the line of Market Street; (5) the Albert Basin in the old channel of the Dee, which may now be described as lying between Commercial Road and Albert Quay; and (6) the Graving Dock, towards the north-east end of the Albert Basin. The wet docks contain an area of about thirty acres, and the quay walls by which they are enclosed, viewed as a straight line, would be considerably over a mile in length. The amount of money expended from first to last on harbour works and facilities of a permanent kind, has been most creditable to the enterprise of the harbour authorities. Up to 30th September, 1868, the expenditure under the Acts from 1810 amounted to no less a sum than £1,050,289, and to this expenditure there must be added the amount expended during the twenty years from 1869 to 1888, inclusive, including borrowed money and surplus revenue, amounting to £552,102, which is exclusive of £42,000 paid in connection with the acquirement of the salmon fishings in the river and at the harbour mouth. The trade of the port has kept pace with the increase of the population. In

1869, the first year under the Act of 1868, the gross annual revenue of the harbour amounted to £31,385. For the year to 30th September, 1892, it amounted to £73,840. In 1810 the number of vessels belonging to the port was 150, with a tonnage of 17,131. In 1829 the number had increased to 221 vessels, tonnage 32,858. The tonnage is now close on 120,000.

CHAPTER XXXV.

THE NINETEENTH CENTURY—*(Continued).*

The Town's Finances—The Linen and Cotton Trades.

THE year 1817 brought to light a state of matters in connection with the town's finances which took outsiders by surprise, and occasioned quite a ferment among the citizens. We have already referred to the irresponsible and "hole-and-corner" manner in which the Common Good of the town was managed by the Magistrates and Council. The only pretence at explaining matters of finance to the burgesses and community seems to have been the drawing up of a short abstract of each year's transactions, which was read annually at the Michaelmas Head Court. Nothing, however, was printed for circulation, and the statement, even though it had been circulated, would not have given any just idea of the true state of affairs, "as it never did exhibit — and never was intended to exhibit—a clear statement of the money affairs of the town." With regard to these, the outside public had always been kept in complete ignorance. It had come to this, however—that the public debt of the city had increased to such an extent, in sums borrowed from public trusts and charitable institutions, as well as from many private citizens, that the treasurer found himself quite unable to meet the interest upon the loans, and thus a full disclosure became imperative. It would appear that the debt

had been gradually increasing for many years, but the chief cause of the enormous deficit undoubtedly arose from the carrying out of the provisions of the Act of 1800, for opening up new accesses to the town from the south and north, entailing the immediate expenditure of vast sums of money; while the taking up of the feuing ground thereby provided, which was looked to as the only way of recouping the outlay, was for a good many years a very slow process. But it is only justice to say that the Magistrates appear to have been completely led on the ice in the preliminary estimate that was given them of the cost of these important works. The amount named as being probably sufficient to carry out this Improvement Scheme, according to the plans submitted, was somewhere about £42,000; but, with the money paid for properties standing in the lines of the proposed streets that had to be acquired only to be demolished, the cost of the works themselves, and the expenses attending the obtaining of the necessary Parliamentary powers, the sum that had to be expended amounted to close upon £114,000. This sum, added to a debit balance of about £57,000, representing the accumulations of unpaid interest, brought up the debt, which had arisen chiefly in the formation of the new accesses, and the necessary works connected therewith, to about £171,000, while the total debt of the city amounted to close upon £226,000—an amount, which it was reckoned, would go on increasing at the rate of £1,553 yearly.

Various schemes were propounded for dealing with this enormous deficit—some of a complicated character—but ultimately it was agreed that no better course could be adopted than that which has to be taken when a private individual or a firm becomes insolvent;

and so the town granted a trust deed for behoof of its creditors, under which the whole Common Good was conveyed in trust to twenty-one of the leading citizens, under whose supervision matters began, by-and-bye, to wear a more hopeful aspect. Of course, no amount of supervision could have created assets that did not exist; but it so happened that after the fall of Napoleon, in 1815, a widespread feeling of confidence became very general that this country had at length entered on a period of lasting peace and improved trade. This proved to be the case; for although Aberdeen was longer in participating in the improvement than the larger trading centres in the south, it did so in course of time, and years of commercial prosperity followed. This prosperity affected every department of public life. Feuing ground that for years had stood vacant began to be taken up, the prospective values of the building stances not then feued were enhanced, thus forming a more ample security, and in 1825 the trustees were in a position to divest themselves of their trust and re-convey it to the Municipal authorities. It may be stated here that the ultimate loss that would accrue to the town by the formation of the new streets was, by the trustees appointed in 1817, estimated at about £81,000; but this estimate must have proceeded on a very partial and contracted view of the circumstances, for, if regard is had to the extraordinary improvement which was effected, and the subsequent growth of the city, it may be questioned whether public money was ever spent to more advantage. It is matter for congratulation to present-day citizens that, in the panic caused by the apparent insolvency of the town in 1817, no proposal was carried to allow a cheaper

style of buildings to be put up in Union Street. Had this been done, though the feus might have gone off more quickly, the result in all probability would have been to spoil what is acknowledged to be one of the handsomest streets in the kingdom.

The period of prosperity which had so favourable an effect upon the town's finances was of some years' duration, and the opening up of the continental markets after the termination of a long war caused a great spurt in the linen and cotton trades, as well as in the production of various kinds of woollen fabrics. Firms that had been in existence for many years became busier, and some new factories were erected.

Though the power loom had been introduced, its use was by no means universal, and hand-loom weaving was an important and extensive department in the factories.

The names of the principal manufacturing firms may be here given. Messrs. Leys, Still, & Co.—afterwards, Leys, Masson, & Co.—manufacturers of linen cloth, threads, &c., first started about the year 1749. Their town works were at Putachie Side, or about the present line of Market Street. Long after the works had been removed for the formation of Market Street, the counting-house remained. It was occupied by Messrs. J. & J. Kennedy, and was only taken down to make room for the Douglas Hotel, which is quite a modern building. It may be mentioned in passing that close to the works, and almost in front of where the hotel now is, stood Shiprow Chapel, of which the best known pastor was the Rev. Hugh Hart, of whom many graphic stories are told. The principal mills of Leys, Masson, & Co. were at Grandholm, on the Don, where they had a large spinning mill seven storeys

high, an iron foundry, and a bleachfield. All these they laid out and erected towards the close of the last century. It is said that, viewing all the branches of this firm as one concern, it was amongst the most extensive of its kind in the country.

Next in point of seniority come Milne, Cruden, and Co., of Spring-Garden Works. They first occupied the premises still standing at Seamount, Gallowgate-head. These mills had been erected, in 1752, by some city gentlemen, under the title of "The Porthill Company." This venture proved unsuccessful, and in 1763 the business was sold to Milne, Cruden, & Co. But, as anyone looking at these buildings can easily see, they were of a primitive kind, and little suited for the working of machinery or the comfort of the workers. To meet this the firm erected Spring-Garden Works. They also secured the business of Collison, Pirie, & Co., at Windmill Brae, and built a spinning mill, and laid out a bleachfield at Gordon's Mills, now the paper works. The firm manufactured all kinds of linen threads, white and coloured, from the coarsest, for dowlas, to the finer qualities, suitable for embroidery. The best known partners of the firm were Provost Cruden, a relative of the author of Cruden's "Concordance," and Mr. Patrick Pirie, Jun.

Early in the century, Messrs. Scott, Brown, & Co. feued a large portion of ground at Broadford for manufacturing purposes. About the year 1810 this became the property of John Maberly, and under his ownership the works were carried on with much success. Maberly was

> "A linen-draper bold
> Of famous London town,"

and a man of much energy and foresight. Among

Aberdonians he has, quite undeservedly, got a bad reputation, because a bank and paper currency, started by him in 1818, failed in 1832. The name of the bank was "The Aberdeen, Montrose, Dundee, Edinburgh, and Glasgow Exchange and Deposit Bank of John Maberly & Co.," with branches in all these towns. The customers of the bank were mainly small depositors, who lost the bulk of their savings by the failure, and that is why the "gallant Englishman's" memory is not much honoured among us.

In Maberly's time, a draft on London could not be cashed in less than sixty days, and to a London merchant in receipt of large remittances from Scotland, this was bound to be a serious inconvenience. It was with the object of removing this that the Exchange and Deposit Bank was started; but the wealthy and conservative Scotch banks objected, and refused to co-operate—nay, more, they even attempted to thwart his efforts to reduce the period of exchange, by insisting on his taking gold instead of London paper for their notes that had passed through his bank. This put him to the expense of a long and tedious journey to London with the gold. Small wonder, then, that, after fourteen years' fighting, Maberly had to give in.

Specimens of the Maberly note may still be seen in the possession of Aberdeen folk who have a fancy for these things. On some of the earlier issues there was printed a small note that will sound curious to modern ears:—"N.B. Any person presenting notes on this House at the above stations to the amount of £10 and upwards may receive (paying for the stamps) bills on London for the same at twenty days after date, or bills at one day's sight, deducting twenty days' interest. It is hoped that these accommodations

will be found extremely beneficial to persons taking this paper."

The only local matter in which Maberly took any interest was the Education Society, instituted in 1815, for the promotion of education by mutual instruction. He was member of Parliament for Abingdon in Berkshire, but in 1832 his parliamentary and commercial career came to a close, after which he went abroad. Besides Broadford Works the firm had the bleachfield at Rubislaw, a drysaltery business in the town, and a mill in Montrose. In 1835 the works were sold to Messrs. Richards & Co., the present owners.

The firm of Messrs. Gordon, Barron, & Co. dates from the year 1779. They were engaged chiefly in the cotton-spinning trade, and had a factory for hand-loom weaving in Schoolhill, where the Free East and Free High Churches now stand. Their counting-house was in Belmont Street (No. 43), being the house next to the Free East Kirk. They had also an extensive cotton mill and bleachfield at Woodside—where they manufactured the cotton into printed cloth—besides smaller mills at Stonehaven and Oldmeldrum.

About the year 1800, Messrs. Forbes, Low, & Co. built an extensive mill at Poynernook, where for more than thirty years they carried on business as cotton-spinners on a large scale. After being worked for a short time by another company, "The Bon-Accord Cotton Company," the mill, which stands immediately to the west of the railway station, became the property of Messrs. Alex. Pirie & Sons, paper manufacturers. In the same neighbourhood there was likewise an active little factory carried on by Messrs. Young and Bryce, and there was a big range of weaving shops in College Street, occupied by Messrs. Weir.

Early in the "thirties" a branch of an old Aberdeenshire family, the Bannermans, built the Bannermill, but, after working it for some twenty years, they sold it, about 1850, to Robinson, Crum, & Co., who still own it.

A minor branch of the linen and cotton trades was energetically taken up by the Aberdeen Tape Company, who sent out an article equal in point of quality to that produced in any other part of Britain. This company's factory stood at the west end of John Street, and was removed only about 1865 in connection with the formation of the Denburn valley railway. The company may be said to be now represented by Messrs. Leslie, Gray, & Co., of Rosemount Works, Gilcomstone.

Prior to the year 1789 the carding and spinning of wool in Aberdeen was performed by the hand, but about that time machinery for the purpose was introduced here on a small scale by Charles Baird, who soon afterwards built a wool mill at Stoneywood, availing himself of a water-power there. At the mill the wool was carded and roved, but the manufacture of it into wearable articles was completed in the town. The Messrs. Hadden, who had long been engaged in the stocking trade, built their wool mill in the Green about the year 1798, by which they were enabled to extend their operations to the manufacture of woollen fabrics of various kinds. The mill continues to be carried on by the family under the old name, Alex. Hadden & Sons. They have in addition Garlogie and Gordon's (wool) Mills. Provost James Hadden of Persley was also a partner of Leys, Masson, & Co.

Before leaving the subject of our local industries, it may be well to mention that, after the depression

which ushered in the "fifties" began to pass away, several firms turned their attention to the manufacture of a cloth, with so much success that their efforts gained for the "Aberdeen wincey" a world-wide reputation for excellence, scarcely second to that obtained by "Aberdeen hose" more than half a century before.

It will generally be admitted that, during the first thirty years of the nineteenth century, Aberdeen saw its most prosperous epoch under what may be called the old system under which our manufactures were conducted—we mean the time before steam came to be universally applied both to the weaving of cloth and the transit of goods. We learn from Dr. George Skene Keith's well-known "Survey of Aberdeenshire" that, in 1808, over 600,000 spindles of yarn were spun in the northern counties, the bulk of which was for manufacturing firms in Aberdeen, and that upwards of £35,000 was paid for this sort of work to *women only*. In order to prevent inferior qualities of cloth being palmed on the public, a Linen Stamp Office was established here under Parliamentary authority, at which the cloth was subjected to a careful inspection, and only if found to be of the standard quality did it receive the official stamp; a system, which, though it was distasteful to some petty dealers, was welcomed by such as sought to increase their trade simply by placing an honest article in the market. From a report of the Stamp Master we learn that in some years almost a million yards of linen cloth received the official stamp of the department.

In estimating the number of hands employed by the above-mentioned firms during the years of their prosperity we must include not only such as wrought

within the walls of the several factories, but also hundreds of men to whom they gave out yarn to be made into cloth by private looms, which were then exceedingly numerous, as well as a great number of women, many of them old and feeble, who made a decent living in their own humble abodes by filling the "pirns" for the weavers' shuttles. Taking this broad and strictly accurate view of the question, we do not think that the number of hands employed in one way or another could have been fewer than from 8,000 to 10,000, a very large proportion of the inhabitants, seeing that in 1831 the population of Aberdeen could have only been about 58,000.

The tide of prosperity which had flowed so long began to ebb as the century passed into the "forties," and ere the "fifties" were well entered a time of commercial depression had commenced so serious and protracted that the majority of the business concerns we have named were unable to bear up against it. Richards & Co. we know, and the Haddens we know, or, at all events, the names are familiar to us, but the once powerful firms of Leys, Masson, & Co., Milne, Cruden, & Co., Gordon, Barron, & Co., and Forbes, Low, & Co., are to the younger generation only echoes of the long-forgotten past.

CHAPTER XXXVI.

THE NINETEENTH CENTURY—*(Continued).*

Means of Locomotion—The London Smacks—The County Rooms—The Gas-Light Company—The Town and County Bank—The "Short Crap"—Formation of City Parishes—The North Church—The Spate of 1829.

ABOUT the time of the passing of the Turnpike Road Act for the county of Aberdeen (1800), good progress was made in widening and improving existing roads, and in completing the present turnpike roads from Aberdeen to the south and north, and before much time had elapsed, we had a good mail and passenger service by stage coaches of a superior type. The mail service to the south was accelerated, so that London was reached in forty-five hours. To Edinburgh and Glasgow the time was from fourteen to fifteen hours, and this was considered very smart travelling. A local service of stage coaches was also established, several of which carried mail bags, and there were daily opportunities of going to Peterhead, Banff, Huntly, Inverness, Ballater, and Stonehaven. The speed being from eight to ten miles an hour, travelling on the outside of one of these stage coaches was most enjoyable when the weather was fine, and gave the passenger a much better idea of the country through which he passed than can be obtained from a railway carriage; but in winter it was often a miserable journey outside, and could be undertaken only by such as were in robust health. The coaches were drawn by four

horses, and were constructed to carry four persons inside and from twelve to fourteen outside. As they were apparently sufficient for the wants of the public, the travellers must have been few compared with what they are under the railway system.

Prior to the advent of railways, the carriage of goods was accomplished by "carriers' carts," of which about 200 left the city weekly. Before the introduction of steamboats, the carrying trade between Aberdeen and London was performed by a line of vessels called "smacks," chiefly of our own build, and having the reputation of being fast sailers. They carried both goods and passengers, and, with favourable weather, could make from twelve to thirteen voyages in the year, but, when wind or weather did not serve, great delay and inconvenience were the result. A voyage to London then was thought a more formidable matter than a trip to America is now. The passengers, therefore, consisted only of such individuals as were impelled to go by unavoidable necessity, and it is said that many persons deemed it prudent to make their wills and otherwise arrange their worldly affairs before setting out. But this difficulty in travelling, like many other difficulties, had its compensating element. The nobility and gentry who had their estates in the country did not then go to London or abroad, as they do now, but had a town residence in Aberdeen, where they usually passed the winter months, spending their money at home, where it had been gathered, and not among strangers. Castle Street, Upperkirkgate, and Guestrow had several of these mansions, which are still to be seen. They usually had their entrance by a narrow court from the street, and though now let to numerous tenants, the oak panelling on the

walls and the wide stone stairs are still there—the relics of their ancient grandeur.

The first steamboat that sailed from the port of Aberdeen was the "Velocity," of 256 tons, built in 1821. She traded between this and Leith, and was the property of the Aberdeen and Leith Shipping Company, now the North of Scotland and Orkney and Shetland Steam Navigation Company. The first steamer put into the London trade was the "Queen of Scotland," a vessel of 530 tons, built here in 1827 for the Aberdeen Steam Navigation Company. She was followed, in 1829, by the "Duke of Wellington," after which the palmy days of the London smacks passed away. But those early steamboats were far inferior in every respect to the splendid vessels now belonging to these local companies. Like everything else, they had their period of ruder construction, and were perfected —if, indeed, anything of the kind can be pronounced perfect—by practical observation on the part of their owners and by the skill of the builders. About the year 1839 and onward the Messrs. Hall acquired a world-wide reputation for constructing a class of fast sailing vessels, which revolutionised the ideas of shipbuilding, and were widely known in maritime circles under the distinctive name of Aberdeen Clippers. They were intended for the China tea trade, and also for the Colonial trade in wool, produce, and miscellaneous goods. As wooden vessels these clippers, in respect of carrying capacity and sailing qualities, left nothing to be desired, but iron vessels built on the same lines have in their turn rather superseded the wooden ones, and the Clyde, having wealth of coal and iron at hand, has become the chief centre for iron shipbuilding,

though large iron and steel vessels are every year turned off the stocks at the Aberdeen yards.

The building now known as the Music Hall was erected in 1820, in order to provide in Aberdeen rooms of sufficient size for large gatherings or public assemblies. These buildings were originally known as the Assembly Rooms, or, more frequently, the County Rooms, and were among the first erections on the line of Union Street west of the bridge. They cost about £11,500, the chief subscribers being landed proprietors in the county of Aberdeen. There had always been a good deal of debt upon the property under its original ownership, and when the country was opened up by the railway system the building came to be less used. In 1858 it was sold to the Music Hall Company, and by them altered, or rather reconstructed, as it now is. The main feature of the alterations was the heightening and enlargement of the great dining-hall at the north end to its present dimensions, so as to accommodate from two to three thousand persons. The first public meeting held in this hall after it had been enlarged was on the evening of the 14th September, 1859, on which occasion His Royal Highness the late Prince Albert delivered an address as President of the British Association, which met in Aberdeen that year.

In 1824 the first Gas-Light Company was started in Aberdeen, but it was several years after that until the use of gas in private houses became general. At first the gas was manufactured from oil, and the price was such as to prohibit its use by the general public; but in 1828 coals began to be used, and the price was lowered to about fifteen shillings per thousand feet.

The Gas Works were at Poynernook, on the ground now occupied by the Joint Station; and there was a store tank or gasometer on the west side of North Charlotte Street. In August, 1871, the gas undertaking was acquired by the City Corporation, and the extensive works now occupy the ground behind Cotton Street, from the Links to Miller Street. Operations are in progress for the erection of new storage works in the vicinity of Gallowhill. Young people can have little idea of the great boon which the introduction of gas conferred on the citizens. By the discovery and improved manufacture of paraffin and other mineral oils, now put in the market at extremely low prices, and the great improvements that have taken place in lamp-making, we can now have an oil light as good and as cheap as, if not cheaper than, gas; but in 1824 the state of matters was very different. Wealthy people could, of course, use as many lamps or wax candles as they chose, and thus produce a satisfactory light, but in the houses of the middle and poorer classes, a single tallow candle or a diminutive lamp, containing oil manufactured from whale blubber, with a feeble rush or cotton wick, was all that was used. These emitted an offensive odour, and the light was so poor that it was impossible to work or read by it unless it was brought close to one's hand. As the street lamps were not a whit more effective, it may well be supposed that the general appearance of the town in winter after nightfall was dismal and depressing in the extreme. There may be some things peculiar to what are frequently spoken of as "the good old times," the disappearance of which one might feel disposed to regret, but we should think that no one is sorry that this light of other days is now faded and gone.

Trade continuing to prosper, it was believed by some of the capitalists and leading merchants of the city that there was room for another local bank, and in 1825 the Aberdeen Town and County Bank was started, with a nominal capital of £750,000, divided into fifteen hundred shares of £500 each. This undertaking has prospered from the very first. It has now fifty-five branch offices, chiefly in towns and villages north of Aberdeen, but four of these are in Kincardineshire, and one as far south as Perth. By the last report, the paid-up capital of the bank is £252,000, besides which it has a reserve fund of £126,000. For many years it was located in what are now the offices of the North British and Mercantile Insurance Company, on the south side of Union Street, but in 1862 the present bank building near the south-east corner of St. Nicholas Street was erected. It is a very handsome edifice, and was probably the first building in which was introduced a slight blending of the polished red granite with the whiter quality with which we are more familiar, but this has been well managed, and is very effective.

In the year that the Town and County Bank was started, the same parties founded what was first known as the Aberdeen Fire and Life Assurance Company, their object being to direct into native channels what had proved to be a successful line of business in other towns. The name of the Company was afterwards changed to the Scottish Provincial Assurance Company, but, in 1890, although highly prosperous as a local undertaking, it was merged into the North British and Mercantile Insurance Company. Previous to this amalgamation, the local Company had a paid-up capital of £60,000, and was in possession of assets to the value of £1,731,192.

1826 is familiarly known as the year of the "short crap." After the seed had been put into the ground in March, not a drop of rain fell till about the end of August, and throughout the summer the heat was quite tropical. The earth was dry, brown, and sun-baked, and the fields, where fresh pasture should have been, had a scorched appearance, as if from the action of fire. The Dee and Don fell so low that they could be crossed almost dry-shod at places not before fordable within living memory; and in the town, dependent as it then was for its water supply on the springs of Carden's Haugh and Fountainhall (at no time fully adequate), the inhabitants suffered the greatest inconvenience from the wells becoming dry. As no rain fell upon the grain crops, they were so short that, in many instances, they could not be cut with the scythe or hook, but had to be pulled up by the roots, and this was done about midsummer. A few samples of oatmeal of the crop were shown in Aberdeen Market as a curiosity in the first week of July. It is natural for ignorant minds to invest such phenomenal departures from the ordinary course of nature with some superstitious significance, and many people believed that the world was hastening to its final conflagration. It would seem that a comet had been visible some time previously, and the theory that found most credence was that the abnormal heat was caused by the approach of this mysterious visitor to the sun. If they should collide, as was thought quite possible, it was believed there would then be a final wind-up of all terrestrial concerns, and, in this view, it was felt that there was an awful significance in the words of the Apostle when he speaks of the earth and its works being burnt up, and the

elements melting with fervent heat! But as the end of the year proved to be rather cold and moist than otherwise, such strange delusions were soon forgotten.

In 1828 a very important alteration was made in the ecclesiastical arrangements of the town. Up to that time the city consisted of but one parish, namely, Saint Nicholas, and the ministerial charge was collegiate. But by decree of the Court of Teinds in 1828, Saint Nicholas was divided into six full *quoad civilia* parishes—the East, West, North, South, Greyfriars, and Saint Clement's. At the time of this division there were four clergymen who enjoyed the status of ministers of St. Nicholas—Rev. Dr. Glennie, who usually officiated in the west portion of the church; Rev. John Murray and Rev. James Foote, in the east; and Rev. Abercrombie Gordon, in the subcharge of Greyfriars. Under the new arrangement Dr. Glennie remained in the West Parish, Mr. Foote in the East, and Mr. Murray was appointed to the North, then about to be built. The building that became the South Parish Church was an old chapel in Belmont Street, built by a body of Dissenters, who afterwards returned to the Established Church. The minister at the time of its erection into a parish was Rev. John Bryce. The old building was taken down in 1830, when the present South Church was erected on the same site. The Rev. Dr. Thomson of St. Clement's had been minister there for many years before 1828, and continued to be so until his death in January, 1838, when he was succeeded by Rev. Alexander Spence. Besides these churches there were at the time several other congregations connected with the Establishment, which had their origin chiefly in disputes

connected with the settlement of ministers; but until 1834 these were simply Meeting-houses or Chapels of Ease, and had no status, either civil or ecclesiastical.

The North Parish Church was built in 1831. The site it occupies, though convenient for the parish, does not show the building to the best advantage, but even with this drawback it is a very noble edifice, though some are of opinion that its general aspect is a little suggestive of heaviness. The grand feature of the church is its portico or main entrance, with its broad flight of steps and massive Ionic columns, 32 feet high, supporting an appropriate entablature and balustrade, which rises to the height of the side walls. From an elevated base over the portico rises the tower, the lower compartment of which, containing the clock, is square, with Grecian pilasters at the four corners. The upper part is circular, flanked by columns with capitals in bold relief, and surmounted by a dome-shaped roof and vane, which is at a height of 150 feet from the ground. The other external portions of the building are in perfect harmony, and the internal space is appropriately arranged, giving accommodation to about 1,600 sitters. The cost of the church was about £10,500.

1829 has long been remembered as the year of the "big spate," which happened on the 3rd and 4th days of August. The summer months were not unlike those of 1826, the heat and drought being unusually great, but towards the end of July the fluctuations of the barometer became very noticeable, and weather-wise people could see that some decided change in the atmospheric conditions was imminent. As August

opened ominous clouds began to gather, and on the 3rd and 4th days of the month the heavens poured down their torrents upon the north of Scotland to such an extent that every stream and river rose to a height that was quite unprecedented. By the accounts that have come down to us, it would appear that the flood was greatest in the valley of the Spey, where almost everything that came within its sweep was carried away; but even in the Don and the Dee the rising of the waters was such as could never be forgotten by those who lived by their banks. In the wall of what was once the pumping engine-house at the Old Bridge of Dee may be seen a stone on which the words

FLOOD MARK.

4th August, 1829.

are cut. The marking on that stone would indicate that at this point the river had risen from thirteen to fifteen feet above the ordinary level, and the capacity of the bridge was taxed to its utmost to allow the water to pass through, only small segments of the arches being visible when the flood was at its height. Further down, the whole of the level land from Dee Village on the one side to the higher ground on the Torry side was one vast expanse of surging waters, on the surface of which floated past drowned cattle and sheep, trees, hay, implements of husbandry, and articles of furniture, which had been swept off the lower lands by the riverside. There happened to be two or three old horses grazing on the Inches, and so suddenly did the river rise that they could not be rescued. As the water reached them they gradually betook themselves to higher ground so long as they could find a footing; but at length, fairly surrounded and in danger of

being swept away, they bravely took the stream and swam safely to land, though the force of the current carried them to a point much further down. As may be supposed, the haughs of the Don about Persley and Gordon's Mills suffered heavily, the water standing from 6 to 8 feet in many of the buildings. Several of the workmen's houses were demolished, the furniture swept away, and in some cases the inmates had to be taken to places of safety by means of boats. At Messrs. Pirie's Woodside Paperworks, four men who were employed in a dry-house had to speedily betake themselves to an adjacent rising ground, where they were compelled to remain the greater part of the night exposed to the pitiless rain without shelter of any kind; but about four o'clock in the morning they were rescued from their perilous position in a very exhausted state by a Manby's apparatus brought from the Coastguard Station at Donmouth. The extensive lawn at Seaton House was one sheet of deep water, and it will give some idea of the height to which the flood rose when it is stated that points which were ordinarily from 12 to 14 feet above the surface of the river were completely submerged. The new Bridge of Don was then in course of completion, and great fears were entertained that, as the work could not have been quite consolidated, it would have been carried away; but as the river there is of considerable breadth the strain was less, and fortunately the bridge remained intact. It was considered a curious thing, and it is a fact that has been often remarked upon since, that inundations resembling the above seem to have happened at regular intervals of about 30 years, similar floods having taken place in 1738, 1768, 1799, and then in 1829.

CHAPTER XXXVII.

THE NINETEENTH CENTURY—*(Continued).*

First Water Supply from the Dee—The Burning of the "Burkin' Hoose"—The Reform Bill—Aberdeen Newspapers.

IN the hot and dry summers that prevailed for several seasons prior to the year 1830, the water supply was extremely uncertain, and, indeed, it often completely failed. There are many yet living who can remember these years, but younger persons can have no idea of the extraordinary hardship suffered by the inhabitants from this terrible want. Throughout the day the wells were often dry, or at least sent forth only a tiny rill that took ever so long to fill an ordinary bucket. During the night the water collected in the public cisterns, so that the early morning was the most likely time to obtain a supply with least delay. It was quite a common thing, therefore, for a working man to get up, perhaps about four o'clock in the morning, and go to one or other of the street wells for the purpose of bringing home the daily supply of water for the use of the family. But in the hot summer months such an one would often find that, early as it was, there was quite a crowd there before him, all having the same object in view, and of course he had to wait his turn with the others. Patience usually has its reward, but in this case, unfortunately, the reward was by no means certain, for it often happened that, after waiting for an hour or more, the

poor man had to return with his empty pails, as, before he could get near the well, the supply had ceased.

It was felt that this state of matters ought no longer to continue, and in 1830 the Magistrates resolved to bring the water from a source less likely to fail, namely, the river Dee. A large filtering bed was laid down in the river a short distance above the old bridge, and after passing through this filter the water was pumped up by two engines, of one hundred horse-power, to a cistern or reservoir in Union Place, capable of containing about eighty-eight thousand gallons. The quantity of water raised by these engines was about one thousand gallons per minute, and a large number of additional wells were put up in the streets in the form of upright pillars of cast iron. The building at Union Place was familiarly known as the "Water-house," and the cistern it contained stood at a level of about one hundred and thirty feet above high water. An additional height of twenty-five feet was likewise obtained by means of a water-wheel and pump placed in the reservoir. The house is still to the fore, and is at present used as stabling premises by William Bain Limited.

This supply served the city until the completion of the more extensive service now in operation, by which the Dee water is brought by gravitation in an aqueduct upwards of 21 miles long, the intake being at Cairnton, about three miles above Banchory-Ternan. What is called the low-service reservoir is at Mannofield, and other reservoirs at higher levels in the vicinity of Aberdeen insure not only a constant supply, but a strong pressure in all parts of the city. The water at the Cairnton intake was formally turned on by Her Majesty Queen Victoria on 16th October, 1866.

In the year 1831 a forward movement seems to have taken place in the pursuit of surgical science—a movement which produced some hostile feeling on the part of the community, arising from the necessity of finding bodies for the purposes of dissection. At that time few bodies fell into the hands of the surgeon in a legitimate way, and there can be little doubt that the supply of "subjects" was obtained chiefly by violating the resting-places of the dead immediately after burial. Hence it came about that after an interment graves were often watched for some weeks, in order to make sure that they were not invaded by the "resurrectionists."

As regards the Churchyard of St. Nicholas, such watchers usually spent the night in Drum's Aisle, taking a turn round the graveyard at brief intervals to see that all was quiet, and many amusing stories are told in connection with these midnight vigils. The public mind had also been greatly excited by accounts of the Burke and Hare murders in Edinburgh in 1828 and 1829, and most extraordinary stories got into circulation here as to the danger of being abroad at night, but they are of too absurd a description to be seriously noticed.

Aberdeen has always occupied a good place as a training school for doctors, and at the time we speak of there were some young surgeons, enthusiasts in their profession, who promoted classes for the study of Anatomy outside the walls of our colleges. These classes had been quietly conducted for a few years in out-of-the-way places, but in 1831, when popular prejudice had somewhat subsided, the surgeons feued a piece of ground in a more public street, then called Hospital Row, now St. Andrew Street. The exact

spot was, we believe, where the St. Andrew Street Public School now stands. There they built a hall, or anatomical theatre, and commenced lectures on Anatomy, having, as a matter of course, the dead subject on their tables. It may well be supposed that this erection was looked upon with no great favour, the name usually applied to it being the "Burkin' Hoose," but probably its promoters would not have been molested if they had not by their own indiscretion drawn upon themselves the fury of an excited mob. It would seem that there had been considerable negligence in disposing of human remains after the purposes of dissection had been answered, and on Monday, the 19th of December, 1831, a dog was observed tearing up from among rubbish at the back of the premises some substance, which turned out to be a portion of a human body. As it was about the dinner hour a crowd was immediately attracted to the spot, and the door was forced open, the occupants at the time making their escape with some difficulty. Within were found three dead bodies, which were carried out and conveyed to Drum's Aisle. The sight of these bodies rendered the crowd perfectly furious, and, as the building was now fairly in their possession, every article of furniture it contained was broken to pieces. A quantity of wood shavings was next procured, and amid exulting cries the place was soon in a blaze, while the more excited portion of the crowd, with the aid of some scaffolding found in the neighbourhood, proceeded to batter down the walls, and in a wonderfully short space of time scarcely one stone of the building was left upon another.

The doctors were inclined to say that the authorities had not, on this occasion, given their property that

amount of protection they were entitled to expect, but the police force was then so small as to be quite unfit to cope with such a riot, and it would not have been wise to bring the military face to face with an excited crowd, though a company of soldiers from the barracks was hurriedly marched into the grounds of Gordon's Hospital to be in readiness in case the tumult might assume more alarming dimensions, which, happily, it did not. It is of some interest now to note the names of the medical men who were the promoters of the undertaking that had thus been so suddenly stamped out, and as we have before us the charter which was granted to them of the ground in St. Andrew Street, we may state that it is in favour of Andrew Moir, Robert Russell, Robert Rattray, James Jamieson, and George Anderson, all Surgeons in Aberdeen; Joseph Williamson, Physician, and Duncan Affleck, Student of Medicine, both in Aberdeen; and Alexander Harvey, Medical Student, then residing in Edinburgh.

The all-engrossing topic of discussion about this time was the Reform Bill. We have already alluded to a movement in this direction made in Aberdeen towards the end of the eighteenth century, and pointed out that it was dropped simply because events happening elsewhere convinced its promoters that it would not be wise to push the matter further at that time. But in the interval the necessity for a radical change in our representative system had not become less urgent, as will be admitted when we remind our readers that it was still the practice for retiring members of the Town Council to elect their successors, and the taxpayers had no voice in the spending of their money, nor indeed any knowledge of how it was

spent. The system of Parliamentary representation was just as bad. At that time Aberdeen, jointly with the burghs of Bervie, Montrose, Arbroath, and Brechin, sent one member to the British House of Commons, and the electors consisted of one delegate from each of these burghs, said delegates being chosen by the respective Town Councils. Aberdeen had not even the honour of the name, for, though it was the largest town in the group, the united constituency was known as the Montrose District of Burghs. It is needless to say, therefore, that, when the whole country was agitated by these important questions, Aberdeen was not behind other towns in showing that it was on the side of Reform, if, indeed, it did not take a foremost place in the popular movement. On such occasions of public excitement, clever men and fluent orators always come to the front. Of these we had plenty, and processions, public demonstrations, and mass meetings on the Links or Broad Hill, became the order of the day. The speeches delivered at such meetings were not of an inflammatory type, but, while they were sensible and temperate, there was in every one of them a tone of firm resolve to have "the Bill, the whole Bill, and nothing but the Bill."

There were three public demonstrations here connected with the Reform Bill that were long remembered. The first was on the 23rd of May, 1831, when the whole city turned out *en masse* to do honour to Mr. Horatio Ross of Rossie, the member for the group of burghs of which Aberdeen was one. He was met at the Bridge of Dee by a procession of the trades, some hundreds strong, who took the horses from his carriage, and conveyed him to the city amid the plaudits of the enthusiastic crowds that thronged the streets. At

that time Mr. Ross figured as an ardent reformer, but, alas for the fickleness of popular favour! before the measure had passed he was reported to have "ratted," as he contrived to be absent from the all-important division in which the Bill was approved by the Commons. The disgust of the citizens at this acrobatic feat was so great that the next thing we hear of our member was his being publicly burned in effigy by his quondam admirers.

The second great occasion was at that critical stage in the history of the Bill when, for the second time, the House of Lords threw it out, and in consequence of which Earl Grey resigned. A general belief prevailed that the King meant to call on the Duke of Wellington to form a Tory Ministry, and the country was moved from its centre to its circumference. The public demonstration which took place on the Broad Hill at that crisis, on the 18th of May, 1832, was attended by nearly 40,000 persons. The trades walked to the ground in procession. The chair was occupied by Sir Michael Bruce of Scotstown, and the chief local speakers were Principal Jack, Mr. Alexander Bannerman, Mr. Alexander Blackie, banker (father of Dr. John Stuart Blackie), Dr. Kilgour, Mr. James Forbes of Echt, besides several of our most influential county gentlemen. The agitation was successful, and the Bill received the Royal Assent in July, 1832.

The third, and in some respects the greatest, occasion was on the 8th of August thereafter. Feasting and mutual congratulations were then the chief feature of the proceedings. The trades turned out as usual. Public banquets were held in the County Rooms and Trinity Hall, and the gratitude expressed by the various speakers was of a kind that

makes us, in these days when every man has a vote, really wonder at its exuberance, but it was the first taste of political influence granted to the people, and the feeling that they had, at last, become a power in the realm was no doubt extremely pleasant. In the evening there was a magnificent display of fireworks, and the materials for a huge bonfire had been prepared in Castle Street, by order of the Magistrates, and, when lighted up after nightfall, had a grand effect, and drew great crowds to the spot.

A similar measure for Burgh Reform was passed in August, 1833. By the Act of 1832 Aberdeen had assigned to it one representative in Parliament, and the effect of the two measures was to abolish for ever the close system under which the people's representatives were elected by four or five individuals, whose votes were not infrequently purchased for a pecuniary consideration, and to give the franchise, both in the election of our representative in Parliament as well as of the members of the Town Council, to every holder of property in the town of the annual value of £10, whether as proprietor or occupant. When we said that the agitation was successful, we meant that the passing of the Bill was greatly due to the determined attitude of the people, for though there were many zealous reformers among our statesmen, the great concessions that were made were really extorted from the Government as demands that could no longer be resisted if regard was to be had to the keeping of the public peace. Even among our own most respected citizens there were not a few who, though by no means opposed to a certain measure of reform, were apprehensive that such a sweeping change would destroy the balance of power in our Constitution by

the preponderance it gave to the democratic element; but those pessimistic views were afterwards entirely falsified.

A subsequent Act (1868) virtually gave a household suffrage in burghs to all males of full age and under no legal incapacity; and by the Redistribution Act of 1885 the City of Aberdeen was formed into two electoral divisions, the Northern and the Southern, with the right of electing two members of Parliament —one for each division.

The Reform agitation fostered a taste for newspapers and political literature, calling into existence quite a number of publications, though mostly of an ephemeral description. But a few of them lived for many years, and it may be of interest to indicate briefly such of these as were really newspapers in the proper sense, and exerted more or less influence in the formation of public opinion on local or Imperial questions. Until Reform became the great question of the day our newspapers were tame and colourless productions. The *Journal*, which, as already stated, was begun in 1748, had no politics except the maintenance of the Constitution.

A second paper called the *Chronicle* was commenced in 1806, and though it favoured Reform, there is not very much to be found in its columns that is of the nature of direct advocacy of that policy. Leading articles were not then much indulged in, and the earlier broadsheets confined themselves almost exclusively to news paragraphs, leaving the readers to draw their own conclusions.

The next newspaper of any importance was the *Observer*, commenced in 1829, which declared itself to

be above any considerations of a party nature, but its leanings were decidedly Tory.

In 1832, after an existence of fully a quarter of a century, the *Chronicle* gave place to the *Aberdeen Herald*, the politics of which, under the excitement of the period, were decidedly Liberal in tone. Though Reform had triumphed, there were still important questions to be fought out, such as the abolition of the Corn Laws, which the *Herald* strongly advocated; and for many years, when under the able editorship of Mr. James Adam, it was probably the most influential paper north of Edinburgh. It was a power that had to be reckoned with during the years of the ecclesiastical struggle which preceded the Disruption of the Church of Scotland in 1843, in which it took up a position of bitter opposition to the Non-intrusion party, with reference to which it too frequently employed language that was positively scurrilous; while, on the other hand, the ministers denounced the paper as an infidel publication. In 1876 the *Herald* was taken over by the proprietors of the *Aberdeen Free Press*.

Another newspaper, called the *Constitutional*, was established in 1837, advocating Conservative principles, and on the Church question, favouring what was then known as the Moderate party. Some of the best local men wrote in this paper, including Dr. Joseph Robertson, the distinguished Scottish antiquary, but notwithstanding this advantage, it never had much of a circulation, nor was it a success financially, and it closed its career in 1844.

The next venture was the *Banner*, which was established in 1842 with the avowed object of supporting the Non-intrusion party as against the advocacy of the *Constitutional* and the less scrupulous

attacks of the *Herald.* The *Banner* was ably edited, first by Mr. George Troup, and afterwards for a short time by Mr. David Masson, now Professor Masson, of Edinburgh University. It enjoyed a fairly good circulation for several years, but when the burning questions which led to its being originated ceased to agitate the minds of the people, it was found that it had fulfilled its mission, and its last issue appeared in 1851.

The *North of Scotland Gazette* was commenced as a Liberal paper in 1847 under the editorship of Mr. J. H. Wilson (now Rev. Dr. J. H. Wilson, London), the late Mr. William M'Combie, who at first was simply a contributor, latterly assuming the editorship. The *Gazette* stopped at the close of April, 1853, the *Aberdeen Free Press,* which took its place, issuing its first number as a weekly on 6th May of that year.

The acute differences of opinion which occurred among politicians in 1886, on the subject of Home Rule for Ireland, had the effect of dividing the Liberal party into two great sections—Liberal Unionists and Gladstonians. As the two local newspapers espoused the views of the former, it was felt by many influential persons to be an anomalous thing that Aberdeen—strongly Liberal, and even Radical, as regards both town and county—did not possess a daily newspaper advocating what were admittedly the political beliefs of the majority of the electors. With the view of meeting this want, a third daily paper was started—the *Northern Daily News*—the first issue appearing on 13th May, 1891. But, though the paper was largely read, it never attained to any position as an advertising medium, and its promoters, becoming tired of the necessarily large expenditure, felt that they

could not go on. As a morning daily paper it lived little over a year, but for a few months afterwards it appeared as the *Northern Evening News*, a halfpenny evening paper, its brief career finally closing on 22nd March, 1893.

The two leading local newspapers are now the *Journal* and the *Free Press*. The *Free Press* became a daily paper in 1872, and the *Journal* in 1876, and each publishes a weekly edition. In 1879 the *Journal* Company began the issue of a daily evening paper, called the *Evening Express*, and in 1882 the *Free Press* followed with the *Evening Gazette*. These evening papers are sold for one halfpenny, and have a very large circulation.

We have thus, at the present time, two daily morning papers, each issuing an evening publication, as well as a weekly edition, containing the gist of the week's news besides original matter.

CHAPTER XXXVIII.

THE NINETEENTH CENTURY—*(Continued).*

The Granite Trade—The North of Scotland Bank—The Northern Assurance Company—Rebuilding of the East Kirk.

A GOOD many years prior to this time a trade had grown up here in granite stones, great quantities of which were cut to specified sizes, hand-dressed, and shipped to London. Many of the Government docks there are built of stones from the Rubislaw and the Dancing Cairns Quarries, and several of the streets in the Metropolis are paved with stones of smaller size from these and other quarries in the vicinity of Aberdeen. But about the year 1834 the granite trade entered on an entirely new stage, the further development of which has given to Aberdeen one of its most important and lucrative industries. In that year the late Mr. Alexander Macdonald invented machinery for cutting, dressing, and polishing granite blocks, and began to turn out beautiful specimens of columns, pedestals, mantel-pieces, tomb-stones, and other articles of beautiful design and workmanship, at exceedingly moderate prices. In 1835 he assumed as a partner the late Mr. William Leslie—afterwards Lord Provost of Aberdeen—and their works in Constitution Street, conducted under the firm of Macdonald & Leslie, acquired a world-wide celebrity. One early specimen of their work is the fountain of polished red granite

which stands in the New Market, which, at the time of its erection in 1842, was admitted to be one of the finest things of its kind in Great Britain. In the same year their first example of granite statuary was executed, in the colossal statue of the Duke of Gordon which stands near the centre of Castle Street, and the model for which was furnished by Mr. Thomas Campbell, of London. It represents His Grace in an erect position and wearing a military cloak, his left foot placed on a cannon, and both hands resting on his sword. The pedestal is a square block of red granite, finely dressed, and the figure rises to a height of about twenty feet. That the material is the most suitable for works of art intended to stand in the open air in northern climates is evidenced by the appearance of this monument now. So impervious has it proved to the action of the weather that, though it has stood in a most exposed position for about half a century, it still looks as if it had newly left the sculptor's chisel.

There are now upwards of sixty granite-polishing yards in Aberdeen, and the number of men employed at the trade is believed to considerably exceed three thousand. The monuments manufactured in these yards are sent to all parts of the world, one of the best markets being the United States. It is true that there is abundance of granite in America, differing little in appearance from that of Aberdeen, but experience has shown that the native granite of the States will not take on such a high polish as ours, and, strange to say, it does not possess the same power of resisting the disintegrating influence of the rigorous frosts that prevail so much in North American winters —circumstances which have helped to give the town

of Aberdeen almost a complete monopoly in the trade of granite-polishing.

The North of Scotland Bank was established in October, 1836. One special object which its promoters had in view was to make the profits of banking available for people of small means, and, for this purpose, they commenced with a subscribed capital of £1,000,000 in 50,000 shares of only £20 each, calling but £2 10s. at the start. This was a wise idea, inasmuch as, from the smallness of the amount required to make one a partner, hundreds of people were able to take shares, all of whom had of course a personal interest in the prospects of the undertaking. It is generally believed that this principle, by which a wide area of support was insured, was the conception of the late Sir Alexander Anderson, than whom no public man ever connected with Aberdeen was quicker to perceive schemes that had in them the elements of success. Like other commercial concerns, the bank has had its ups and downs, and was only recently much crippled by the loss of its entire reserve fund, amounting to upwards of £200,000, but on the whole it has been well managed. It has now about sixty-six branch offices, and has all along done a very large business.

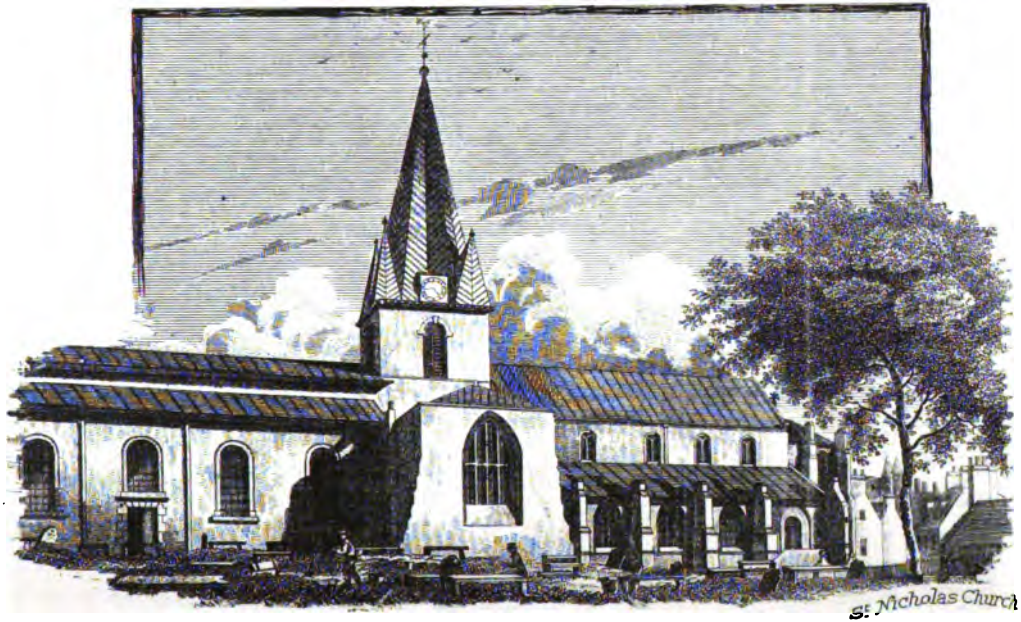
For the first six years the Bank's offices in Aberdeen were in the large house, 41 to 45 Broad Street, but as soon as the undertaking had been successfully floated the directors began to look about them for a more suitable locality, and ultimately fixed upon the ground on the north side of Castle Street, immediately to the east of Lodge Walk, on which the New Inn and other buildings then stood. These were taken down, and on the site which they had occupied

the present bank was built, and opened for business in October, 1842. By that time the working of our granite had become better understood, and in comparing the architectural features of the North of Scotland Bank with those of the Union Bank, on the opposite side of the street, built in 1801, it will be seen that the intervening period of forty years had produced a marked advance in style and in the freedom with which the various details are treated. This is particularly observable in the majestic portico with its Corinthian columns, which are very fine examples of foliation, by no means uncommon in freestone, but infinitely more difficult to produce in granite.

The North of Scotland Fire and Life Assurance Company was also launched in 1836 under the same auspices and upon the same sound principles. Its name was afterwards changed to the Northern Assurance Company, and it has been one of the most successful undertakings ever promoted in the city. It has only called £10 upon its shares, and they are at present worth more than seven times that amount in the market, while the company has accumulated funds amounting to nearly £4,000,000. At first the offices of this company were at No. 36 Union Street, afterwards at No. 3 King Street, but in 1885 the company erected their present premises at the south-west corner of Union Terrace, which are by far the finest public offices in the city. One of the features of this building is its twenty-six huge Ionic columns, each of one stone eighteen feet high and two feet thick, which flank the windows of the first floor, imparting to the building a magnificent appearance peculiarly its own. These pillars are of the whitest Kemnay granite, and

dressed to perfect smoothness, as is the whole of the front elevation. Above each of the windows of the first floor there is let into the white granite block a round medallion of polished granite of the different kinds found in Aberdeenshire, which has a fine effect. The frieze and cornice at the top of the columns is of the richest workmanship ever attempted in granite, so far as we are aware; and the whole is surmounted by a balustrade of small pillars, with an appropriate coping. Internally, the offices of the company are also profusely decorated, the numerous columns and pilasters being of polished granite. The lobby is as fine an example of granite masonry as can anywhere be seen, the panelling of the dado and the walls above it, with the mouldings, architraves, and cornices, being all constructed of that material finely dressed. These offices have also the advantage of standing on one of the best sites in the city, and perhaps the only drawback to their perfect symmetry is that the frontage to Union Terrace is almost double the length of that to Union Street, which naturally gives the building a lop-sided appearance. If it had been more evenly balanced in this respect nothing would have been wanting that the most fastidious could have suggested, but this defect—if it really is a defect—is the fault neither of the architects nor of the company.

It was at this time (1836) that the East Parish Church was being rebuilt. The old Church of St. Nicholas has already been partly described, and we have seen that the nave was taken down, and the present West Church built on its site in 1755. Exactly the same thing was done 80 years later on, when the choir had to give way to the present East Church. The choir, or eastern portion of the great church, the



St Nicholas Church

erection of which covered the period from 1477 to 1522, deserves more than a passing notice. It consisted of a centre or middle portion, with north and south aisles. In pre-Reformation times, when almost the whole internal space was unencumbered by seats, the centre part had a light and graceful appearance. It was divided from the aisles by lofty Gothic arches, resting on massive round pillars, all of finely-hewn stone; the roof was lofty, because the walls over the arches were carried up to a considerable height above the roof of the aisles; the ceiling was of oak, vaulted in form, and supported on light ribs of the same material crossing at regular angles, with ornamental bosses at the intersections. The altar stood at the east end, in which were three fine windows. The roofs of the aisles were much lower, and were plain, with the usual slope towards the eaves.

The external aspect of the building was considered to be very fine. The walls and roof of the centre portion rose about twelve or fifteen feet above the roofs of the north and south aisles. There were four Gothic windows in each of the aisles, with heavy stone buttresses between, besides which there were corresponding plain windows in the clerestory—that is to say, the space by which the height of the walls of the centre part exceeded that of the roofs of the aisles.

Under Presbyterianism, when the ancient choir became the "Old East Kirk," the internal aspect of the edifice was entirely changed. The high altar gave place to the pulpit and the precentor's desk, the whole ground space was seated in the ordinary style of Presbyterian churches, single galleries were put up in the side aisles, and in the west end, in which there was more space, two galleries were erected, the one

above the other. The upper gallery was known as the sailors' loft, from the roof of which a large model of a full-rigged ship was suspended—a fashion then very common in Aberdeen churches. As regards the ground space, the seating was well enough, but the building was never intended for galleries. The aisles were both too narrow and too low in the roof for such erections, and the consequence was that, in order to make the most of the space, the breasts of the galleries had to be brought forward, so as to be in line with the extremity of the pillars that supported the arches, which detracted much from their fine proportions; and, though there was the least possible slope in the seating, the heads of the occupants of the back seats were awkwardly near the ceiling. The west end was quite capable of receiving one good gallery, but as two were put in, they were as cramped and confined as the others, and, being at a distance from any of the windows, were dark and dingy even in the full light of the summer sun. There was no door at Drum's Aisle, as there is now, but only a Gothic window, and the principal entrance to the old choir was by a door on the north side, immediately to the east of Collison's Aisle.

The old steeple of St. Nicholas rested upon the grand Norman arches between Drum's and Collison's Aisles, from whence it was carried up in plain masonwork to the height of about twelve feet above the roofs of the choir and nave. This work, which was square in form, with a louvre window in each of its four sides, formed a base upon which the tapering portion of the steeple rested. This was of oak, octagonal in form and covered with lead. It was surmounted by the usual weather-cock, which

was at a height of about one hundred and forty feet from the ground. At each of the four corners of the base was a little spirelet, miniature examples of the larger one that rose from the centre, and in the steeple were a clock with dials to the four sides and a good peal of bells, which chimed the quarters.

After having stood in its completed form for more than three centuries, for about half of which time it had been used as a Presbyterian church, the old choir was taken down in 1835, when the erection of the modern East Church, on the same site, was proceeded with, and opened for public worship on 7th May, 1837. The south end of Drum's Aisle was also removed, and reconstructed so as to bring it into harmony with the new work, and it was at the same time made the principal entrance into the church. It is a very handsome Gothic church, and no doubt better adapted to Presbyterian forms than the building which it superseded, but there is an indefinable charm about a sacred edifice that has seen the changes and withstood the decaying influence of centuries which one misses in a brand-new building, however appropriate; and there was a good deal of dissatisfaction in some quarters at the demolition of the old and hallowed fane. Although it was found that the roof showed some signs of decay, the outside walls and the arches within were as stable and strong in 1835 as ever they had been, and it was almost a pity that, instead of removal, some plan for restoring the fabric was not decided upon, but it was swept away at a time when taste in church building was at a very low ebb.

By a very destructive fire which happened on the evening of the 9th of October, 1874, this modern church was completely destroyed, as far as its internal

furnishings were concerned, nothing having been left unconsumed but the bare walls. Unfortunately, the fire also spread to the oak steeple, and, having once got possession of it, the work of destruction proceeded with great rapidity. At first smoke began to issue from underneath the lead covering, then little jets of flame appeared, and, obtaining greater vent by these openings, the upward draught of the devouring element roared like a huge blast furnace. In about three-quarters of an hour the old steeple toppled over to one side, and fell with a crash into the burning church, a sight which can never be forgotten by the many thousands who witnessed it. Some time before the steeple collapsed the clock and bells had fallen into the aisle below and been broken to pieces.

The church was restored in the same style, and as it now stands. For the old spire a fine granite one was substituted, the style of which is Gothic, enriched with numerous pinnacles, which are profusely decorated. It harmonises well with the East Church, but presents an unsatisfactory contrast to the plain and blackened walls of the Old West. It rises to a height of 195 feet, and the bell chamber contains the usual clock with four faces, and a peal of thirty-seven bells, on the larger of which the four quarters are chimed. Several of these bells were presented by public bodies and private citizens, and were cast by Van Aerschodt, of Louvain. They were first rung on the 18th of June, 1887, the day on which the jubilee of Queen Victoria's reign was celebrated in Aberdeen. In honour of the occasion the largest bell, on which the hours are struck, was named Victoria. It is of great size, weighing nearly three tons, and its note is rich and deep, so that it is distinctly heard over the city.

CHAPTER XXXIX.

THE NINETEENTH CENTURY—*(Continued).*

The Chartist Agitation—The Corn Laws—Rebuilding of Marischal College—The New Market—Benevolent Institutions.

In 1838 and onwards, a class of agitators known as the Chartists created a good deal of disturbance in Aberdeen, and, indeed, throughout the country. This name was either adopted by themselves or given to them on account of a document or bill which had been drawn up explanatory of their political views, which they, somewhat vaingloriously, styled the People's Charter. The Chartists were composed chiefly of men of the working class whose rent or property was not of sufficient amount to bring them within the benefit of the Reform Bill of 1832, and feeling the effects of a rather protracted period of commercial depression, which occurred shortly after the passing of that important measure, they associated their privations with their want of direct influence on the Government. And so, in the mistaken belief that if they only had a vote all their troubles would come to an end, they agitated for a still more extended franchise. Mass meetings were held in Castle Street, the Links, and other open spaces, for the exposition and enforcement of their views, and much foolish talk was indulged in as to the rights of man and an equal division of land and capital; but, although fiery orators fanned the

popular excitement, and riots occurred in other towns, the agitation in Aberdeen was on the whole carried on in a constitutional way. As times improved, the excitement died away, and after the repeal of the Corn Laws (1846) which were likewise a fruitful source of discontent, Chartism was little heard of.

Many a cause that has some good in it is injured by the extravagance of its advocates, and the Chartist movement was no exception to this. By reason of the socialistic tendency of the views propounded from public platforms in Aberdeen, the agitation was looked upon by many as a most dangerous organisation, subversive alike of the Constitution and the welfare of society. But, in as far as the official declaration of the principles contended for by the Chartists was concerned, there was nothing very formidable about them. The points of the Charter were:—(1) Manhood Suffrage; (2) Equal Electoral Districts; (3) Vote by Ballot; (4) Annual Parliaments; (5) No Property Qualification; and (6) Payment of Members. It will be observed that more than one of these demands have long ago become the law of the land, and there is not one of the six points above mentioned that is not now considered as quite within the range of practical politics. Among the prominent Chartists in Aberdeen were several men who afterwards rose to a good position in the town, becoming employers of labour, and it was curious to note how circumstances altered the case, for in nearly every such instance, when the individual came to be possessed of capital, and had, so to speak, a stake in the country, his political views veered round to Conservatism.

The agitation carried on here about the same time

for the repeal of the Corn Laws was a much more laudable movement, and had the hearty sympathy of many townsmen who were by no means enthusiastic in some other schemes of reform that were then coming into popular favour. These laws, framed, as they were, in the interests of landowners, of whom the British Parliament was chiefly composed, bore heavily on the food supply of the people, the heavy duty on imported grain enabling the home producer to keep the price of bread at a high figure, for grain was not unfrequently over 50 per cent. higher in London than in Paris and other Continental cities. In order to remedy this evil to some extent, a movable sort of enactment had been passed, known as the "Sliding Scale," an ingenious device by which—in order to encourage the importation of grain when the home prices were, on a six weeks' average, high, and discourage it when low—the import duty rose as the price fell, and fell as the price rose, and when the price of grain rose beyond a certain point it came in duty free. But this was a makeshift arrangement that could not from its nature give any substantial relief, and in 1846 public opinion had become so pronounced on the injustice of the Corn Laws that all restrictions on the importation of grain had to be swept away.

It was only natural that the agriculturists and the landed proprietors, whose interests were practically identical, should oppose the removal of these restrictions and predict that all kinds of calamity would be the result, such as—that corn would not be worth growing, because no profit could be derived from it; that poor land would consequently go out of cultivation, and that, that being the case, the limited

extent of land that would remain under the plough would not produce enough for the requirements of the people, so that in the event of war, and our ports being blockaded, the inhabitants of these islands would inevitably suffer all the horrors of famine! A sad prospect truly, but, as in every similar case, these views have been utterly falsified, for, though the price of corn was permanently lowered, farmers and landed proprietors have seen better times since 1846 than they ever enjoyed before; though, like every other industry, agriculture must expect to have its periods of depression.

We have already given some account of the ancient buildings on the east side of the Broadgate, which, after the suppression of the monasteries, became the seat of the college founded by Earl Marischal. Neither the original buildings of the monastery of the Grey Friars, in which the College was started, nor those erected in their place—probably about the year 1676—were of the most suitable description for the purposes of the University, and it had long been felt that, if the efficiency of the institution was to be maintained, a new building must be provided. After encountering a good many difficulties as to funds, the foundation-stone of the Marischal College as existing at the date of writing was laid on the 18th of October, 1837, by the Duke of Richmond, then Chancellor of the University, and the work was completed in 1841. It is in a late Gothic style, and the front elevations form three sides of a square. The centre range contains the library, the museum, and the great hall extending eastward, under which is the surgical department; and in the side wings, extending westward, are the different class-rooms.

Old Marischal College

The main entrance is in the centre block, under a finely-proportioned square tower, which rises higher than the other parts of the work, and is flanked at the corners with octagonal piers carried up from the foundations, and surmounted by four fine turrets. The grand staircase leading to the hall and other apartments in the centre block is a noble piece of work, and above the inner door is a stone from some part of the old building, cut in relief in a very old style of character, with the family motto of the Keiths, Earls Marischal—

"They haf said—Quhat say they?—Lat them say!"

It has been conjectured that this rather defiant motto had been adopted by the Keiths from their having incurred a good deal of odium by obtaining possession of the Abbey lands of Deer, and erecting them into a temporal lordship for themselves, thus, as it was alleged, robbing the Church of a valuable portion of its patrimony. The building of Marischal College cost about £22,000, of which £15,000 was granted by Government, and the balance was raised by private subscription. The museum is the repository of an extensive collection of antiquities and objects in natural history, and the library is replete with rich collections of books in certain departments of literature, particularly classics, many distinguished men having bequeathed to it their private libraries, which they had spent their lives in collecting. It contains also several of the MSS. and books that had belonged to the monasteries and churches of Aberdeen before the Reformation, and many of these are of great interest.

The fine obelisk of Peterhead granite which stands

in the quadrangle, and rises to a height of 72 feet, is to the memory of Sir James M'Grigor, who presided over the medical department of the army for thirty-six years, and was Lord Rector of the College on various occasions. He died in 1858, and the monument bears to have been erected "near the place of his education and the scenes of his youth."

About this time Market Street was laid out, by which two desirable objects were attained. Putachie Side, then one of the worst quarters of the city, was swept away, Market Street, Hadden Street, and Exchange Street taking its place; and a more convenient access was provided to the Quays than was afforded by Marischal Street or Commerce Street—a want that had long been greatly felt. In the formation of Market Street, and the building of the Markets from which it is named, we have another instance of the sagacity of the late Sir Alexander Anderson, who was the first to urge the scheme upon the Town Council as one in every way worthy of consideration. But, as that body declined to undertake the improvement, recourse was had to the plan that had proved successful in starting several other commercial undertakings about the same time, namely, the formation of a joint stock company. Sir Alexander's firm (Adam and Anderson) issued the prospectus of the Aberdeen Market Company in October, 1838, in which the purposes of the intended association are explained to be "the formation of a convenient and easy approach from Union Street to the Harbour of Aberdeen, and the erection of central and covered Markets." The capital was fixed at £50,000, in shares of £1 each, and the number who applied for allotments of the stock

was considered encouraging. The formation of Market Street was an expensive undertaking, for the ground at Putachie Side was at a very much lower level than Union Street, so that a series of arches had to be constructed in order to secure the desired easy gradient. It is believed that the laying out of the street and the building of the Markets cost little short of £42,000. The foundation-stone of the New Market, as it is still generally called, was laid by Provost Thomas Blaikie on 8th October, 1840, and it was publicly opened by a musical promenade and concert on 29th April, 1842. The great hall is 315 feet in length and 106 feet in breadth. Galleries go round the whole extent of the building, and the roof rises to the height of forty-five feet from the floor of the hall. There is besides a basement floor, which is reached by a broad flight of steps from the main hall, or by doors entering from the Green. Speaking in a general way, the different portions of the Market are occupied as follows:—The basement floor accommodates the fish trade, besides which it is largely used for storage purposes; the main hall under the galleries may be called the dead-meat department, being occupied almost exclusively by butchers' stalls; and the middle area is used by dealers in fruit and vegetables. The galleries are tenanted by dealers in small wares, books, and general articles. These markets are justly considered to be one of the sights of the town well worth seeing, especially on Friday when business is brisk. Strangers entering the place for the first time invariably express their unqualified admiration of the building and its whole arrangements, and admit that it is one of the handsomest markets in the kingdom.

The interior of the building was completely

destroyed by fire on the 29th April, 1882, but was immediately restored in its original form, with some slight improvements, particularly in the substitution of a wrought-iron roof, which, admitting of the introduction of a greater extent of glass than formerly, has had the two-fold advantage of imparting to the roof a more airy appearance, and at the same time greatly improving the light.

The house immediately opposite the main entrance to the Market (now No. 5) was built as the General Post-Office in 1842. The building had been planned, and the design approved by the Board of Works, immediately before the penny postage was introduced, which was on 10th January, 1840. It will give some idea of the great change that then took place when we state that, not long before that time, the Post-Office service in Aberdeen employed only five persons—namely, the postmaster, two clerks in the office, and two letter-carriers. The lessening of the postage of all inland letters not exceeding a certain weight from fourpence or sixpence to the uniform rate of one penny, and the prepayment of letters by means of an adhesive stamp, so increased the work of the office that the building was always found much too small. Additional accommodation was added from time to time, but at length the work to be done completely outgrew the available space, and in 1875 the present General Post-Office was erected at the bottom of the same street. The site chosen had long been occupied as the Fish Market.

The building on the south side of Albyn Place known for about fifty years as the Female Orphan Asylum was founded about the year 1840 by Mrs.

Elmslie, who belonged to a family of the name of Calder, long well known in Aberdeen, but who afterwards settled in England. This lady adopted the wise course of being the administratrix of her own liberality, as the hospital was built during her lifetime. Before it was opened it had cost her about £16,000, and at her death she left sufficient funds for carrying it on. The purpose of the institution was the maintenance and education of girls, and the training of them as domestic servants. The number of the inmates was usually about 50, and for nearly half a century it did good work in its way, its pupils easily obtaining good places, as the careful training they received was felt to be a strong recommendation. But as the objects for which the institution was designed are now attained by various other agencies, it came under the operation of the Educational Endowments Act, and in 1892 the managers disposed of the building to the School Board, who greatly enlarged the accommodation, adapting it for the Girls' High School, which formerly had occupied premises in Little Belmont Street.

To Alexander Calder, a brother of Mrs. Elmslie, who had been in business as a wine merchant, the city is also indebted for some large benefactions, including bequests to the Guildry and the poor of the parish of St. Nicholas.

It was to the generosity of another Aberdeen lady that we are mainly indebted for the existence of the institution for the education of the blind. This was Miss Christian Cruickshank, who bequeathed about £7,000 for the benefit of this unfortunate class, and her bequest led to the building of the Blind Asylum in Huntly Street, which was opened in 1843, where

blind youths of both sexes receive an ordinary elementary education, besides which they are taught to manufacture baskets, mattresses, netting, and various other kinds of useful articles, and are thus put in the way of making a living. Adult blind persons in the town are also employed in the same sorts of work, and earn respectable wages. Miss Cruickshank belonged to a family who at one time owned the property of Banchory. They long held an important position in the city, the names of more than one of the family appearing in the lists of Provosts and Deans of Guild, and, though the line is probably now extinct, the name was long a prominent one among the benefactors of the town.

CHAPTER XL.

THE NINETEENTH CENTURY—*(Continued).*

Disruption of the Church of Scotland—The Free Church College—The Trades Hall—Queen Victoria's First Visit.

THE great secession from the Church of Scotland known as the Disruption, which took place in May, 1843, created an immense sensation in Aberdeen, and, while avoiding any expression of opinion upon the merits of this once famous controversy, it is necessary to say as much as will help to give the present-day reader some idea of the questions it involved. There can be no doubt it had its origin in the law of patronage, which vested the right of putting a minister into a parish, not in the people to whom he was to minister, but in some landed proprietor who as a rule did not attend the church of which he was the patron, and though, on the whole, the right may have been conscientiously exercised, there were many cases in which the patron was influenced rather by a desire to provide a comfortable living to some old tutor or friend of the family than by considerations of the fitness of the man whom he presented. The Church had long fretted under this system as a cause of much dissatisfaction among her people and a powerful agency in the propagation of dissent. In the great movements that were then in progress for the reform of objectionable systems, it was only to be expected that such a law as this should be fixed upon as one

that stood greatly in need of modification or entire abolition, and anti-patronage associations were formed throughout the country. These flooded the Legislature with petitions urging that the right of choosing their own minister should be transferred from the patrons to the people among whom he was to labour. In no part of the kingdom was this movement more zealously taken up than in Aberdeen, and the zeal manifested in this behalf could only have proceeded from a desire to promote the good of the Church at large, because personally the citizens were not affected by the state of the law complained of, for, as a matter of course, the *quoad sacra* churches in Aberdeen, then nine in number, enjoyed the right of choosing their own ministers; and though the patronage of the six city parishes was legally vested in the Town Council, that body had, at all events since 1828, invariably presented the minister who had been chosen by the votes of the congregation.

With the view of modifying to some extent the evils attaching to the system of ecclesiastical patronage the General Assembly of 1834 passed what was called the Veto Act, which declared that no minister was to be imposed on a congregation when a majority of heads of families and communicants should dissent from his admission. But the passing of this Act was objected to by an important minority in the Assembly, who were designated the Moderate party, and when cases occurred in which the Act had to be put in operation the Church found herself in a very awkward position. When a presentee was vetoed he immediately carried his case to the civil courts. These courts could only give effect to the law of the land, and in every case that came up the judges pronounced

the Veto Act of the Assembly to be of no force or effect, and ordered the presentation to be given effect to. Most unbecoming scenes then resulted in the forcing of ministers upon reluctant congregations, two notable instances occurring at Marnoch and Culsalmond in our own neighbourhood, where, at inductions or ordinations, presentees and the minorities of the presbyteries in which these parishes were situated had to be protected from the violence of the parishioners by military or police.

This struggle went on with greater or less intensity from 1834 to 1843, a period which is usually spoken of by writers of Church history as "The Ten Years' Conflict." It was a struggle in which the Church could hardly hope to be victorious except by showing to the world that she was prepared to suffer for her principles; but there is reason to believe that the Government of the day was misled by its advisers in Scotland as to the importance which the people of this country attached to the agitation. It had been represented that the excitement was only a temporary thing, fomented by a few hot-headed enthusiasts—that even the leaders of the movement would think twice before they gave up their livings, or, at all events, that only the merest handful of the ministers would go that length. But such as took this view must have read the history of their country to little purpose, otherwise they would have formed a juster estimate of the resolute attitude that the Scottish people were likely to take up in matters affecting the government of their Church. As a final statement of its position the Non-Intrusion party presented to the Legislature a document called "The Claim of Right," which demanded the passing of such an Act as would enable

them with a good conscience to render loyal obedience alike to the laws of the Church and the State, but it was rejected, and in May, 1843, about four-fifths of the ministry, or nearly 500 in all, seceded from the Establishment and formed themselves into the Free Church of Scotland. The whole of the ministers of the Established Churches in Aberdeen—15 in number—cast in their lot with the Secessionists, and at a meeting of the Town Council on the 5th of June formal intimation was made that the six city parishes were vacant. At that meeting a motion was made that the Council express regret at the step which these clergymen had taken, but it was negatived by a majority of more than two to one.

The legislation that subsequently took place (1874) abolishing patronage in the Church of Scotland, which has undoubtedly done much to strengthen her position, was entirely on the lines contended for by the Free Church party, and few will be disposed to deny that the Church of Scotland owes its freedom from that yoke to the firmness and self-denial of the Secessionists of 1843. By the abolition of patronage a great root of bitterness has been taken out of the way, but still the Churches remain apart. It is to be hoped, however, that before long some scheme may be devised that will have the effect of uniting in one body the different branches of the Presbyterian Church in Scotland, whose creed and forms of worship appear, to the lay mind at all events, to be identical.

Immediately after the event of 1843, no fewer than ten Free Churches were erected in Aberdeen, but most of them were run up cheaply, and have few architectural points about them worthy of notice. A notable exception to this, however, is the group of

three at the top of Belmont Street. It has already been stated that the ground on which these churches stand was occupied by the large cotton factory of Messrs. Gordon, Barron, & Co., who, when hand-loom weaving had become unprofitable through the universal use of steam, gave it up, and before the site was acquired for its present use, the buildings were in the market. With nothing in the materials to admit of fine dressing or ornamental work, these churches are nevertheless highly thought of, solely on account of the excellence of the design and its suitability to the site. As seen from Union Bridge they have a particularly good effect, and though we, who have been long familiar with the prospect, may not be so apt to observe this, their appearance is invariably admired by strangers. The spire, which is of brick, is beautifully proportioned, and though several fine spires have since been built, costing more than twice as much money, we are not sure that the one in question is not the most effective thing of the kind that we yet possess.

The Free Church College or Divinity Hall, which forms so conspicuous a termination of the vista of Union Street, looking west, was erected in 1850, mainly by the liberality of two worthy citizens. Connected with the institution are an extensive library and museum, the value of which was greatly enhanced by bequests of a splendid collection of rare books and objects of interest by the late Mr. Alexander Thomson of Banchory, a gentleman who had travelled abroad, and who possessed fine antiquarian and literary tastes. In the tower is a clock with four dials and a bell, for the procuring of which the Town Council, in consideration of the prominent position which the

building occupies, gave a handsome donation. The clock is also kept in order, and the dials lighted with gas, at the cost of the city.

The old monastic buildings at Trinity Corner, which Dr. Guild purchased about 1632 and handed over to the Incorporated Trades for a hall, &c., though well situated so long as the Shiprow continued to be one of our main streets, came, by the formation of Union Street and Market Street, to be in what was then considered an out-of-the-way part of the town. The ground on which they stood would now be towards the south end of Exchange Street, and between that and Stirling Street. The old convent buildings, with their paved courtyard, low doorway, and heavy windows, always appeared to us to wear an aspect more in keeping with the chanting of psalms and the counting of beads than high jinks or spreading the festive board—things which were of frequent occurrence with the corporation into whose possession they had come. It is not likely that the Trades, after occupying the apartments for more than two centuries, were affected by any considerations of this nature, but at all events they resolved to come more into the public view, and about 1846 they disposed of their ancient bequest that the ground might be cleared for some improvements then in contemplation. At the same time they built their present hall at the south-east corner of Union Bridge, which was formally opened on 6th November, 1847. It is a building in a style of architecture of which there are but few examples in the town—its depressed Tudor arches, with the strongly marked vertical lines of its window tracery and projecting pinnacles, being in striking

Gateway
to the
Old Trades Hall

contrast to the buildings near it. The lower ends of the pinnacles are carried far down on the face of the walls, and their tops, with the embattled parapet between, present a very effective sky-line which will attract attention from whatever point it is seen. The old gateway which the Trades had erected at Trinity Corner in 1632 as a mark of respect for their generous patron Dr. Guild, was preserved, and now stands as the basement entrance at the west end of the new building between Union Bridge and the Green. From the fact that the original building at Trinity Corner had been the palace of King William the Lion, the panels over the gateway show the Royal Arms of Scotland, with the letters G.R. *(Gulielmus Rex)*, and the date 1131, likewise the arms of Dr. Guild, and some well-executed lettering commemorative of the later history of the work. The gateway is well seen from the railway, and is a good specimen of the seventeenth century style, but it is rapidly deteriorating by exposure to the weather. The principal hall is on the first floor in the front elevation, where are seven fine windows, five looking to Union Street and two in the west end. These windows are filled with stained glass, and contain the Arms of the seven Incorporated Trades. The hall contains a pretty extensive collection of portraits. Some of the older ones are of doubtful authenticity, but there can be no mistake regarding the majority, as they consist chiefly of portraits of clergymen of the city who had been patrons of the Corporation, and of gentlemen who had filled the Convener's chair. In 1893 the buildings connected with the Trades Hall were extended towards the south, and now cover the whole of their ground from Union Street to the north side of the Green.

The year 1848 is memorable as the year in which Queen Victoria, with her Royal Consort, Prince Albert, and their children, first passed through the town *en route* for their Highland home at Balmoral. No reigning sovereign had been in Aberdeen since the brief visit of Charles II. in 1650, nor had a Queen graced the city with her presence since the visit of Mary Queen of Scots in 1562. It was little wonder, therefore, that, on this the first occasion in modern times on which the city had been honoured with the presence of royalty, there should have been great excitement, and that the expressions of loyalty were of the most enthusiastic description. There being then no railway communication between Aberdeen and the south, the passage from London was made by sea. The royal yacht "Victoria and Albert" entered Aberdeen Harbour about nine o'clock on the morning of Thursday, the 7th of September, some hours earlier than had been anticipated, and although Her Majesty remained on board till the following morning, she received the Lord Provost (Mr. George Thompson, jun., of Pitmedden) and the Magistrates, who presented her with a loyal address; and in the afternoon Prince Albert drove in an open carriage to see King's College, where he spent an hour in going over the buildings, expressing his unqualified admiration of the beautiful carved work of the fine old chapel, then partially used as the library. From the College he walked along High Street and Chanonry to the Cathedral, where he remained for about half-an-hour, and on his way back to town he visited Marischal College and Macdonald & Leslie's granite works at Constitution Street. On the following morning the inhabitants were astir by break of day.

and people began to arrive in thousands from the country districts, all intent on catching a glimpse of the royal visitors who were to pass along the Quay, Marischal Street, and Union Street to the Deeside Road. Before eight o'clock a concourse of spectators, estimated at over eighty thousand persons, had gathered along the route. Not only were the streets themselves densely packed, except as regards the clear space marked off for the royal carriages, but every window and even the very roofs of the houses were occupied by enthusiastic crowds. Exactly at half-past eight, the royal party, consisting of Her Majesty and Prince Albert, with their three children —the Princess Royal, the Prince of Wales, and Prince Alfred—all then in their childhood, landed from their yacht, passing under a beautiful arch erected alongside, which stood for many years afterwards as a memento of that auspicious day. Entering an open carriage, they drove slowly along the streets indicated, making, in every sense of the words, *a Royal progress.* The boom of big guns was heard from the battery, hundreds of flags floated on the gentle breeze, the cheers of the assembled thousands rent the air, and on that beautiful September morning the sun shone out in unclouded splendour on one of the gayest scenes ever witnessed in the city of Aberdeen. Balmoral was reached at three o'clock in the afternoon.

CHAPTER XLI.

THE NINETEENTH CENTURY—*(Continued).*

Eminent Men:—ENERGETIC PROVOSTS: *Thomas Leys, James Hadden, James Blaikie.* ARCHITECT: *Archibald Simpson.* LEARNED MEN: *Dr. Robert Hamilton, Dr. William Laurence Brown, William Kennedy, Advocate; Dr. John Abercrombie, Dr. James Melvin.*

HAVING now reached the middle of the nineteenth century in our historical sketch, it may not be inappropriate at this stage to devote a chapter to a few of the men to whom Aberdeen is indebted for much of the material progress made during the first half of the century, as well as one or two others who were men of note in the same period, and whose names should not be allowed to slip into oblivion.

The name of THOMAS LEYS of Glasgoforest is now almost unknown, and yet he was a man who ought to be gratefully remembered in Aberdeen. He was Provost of the city on two different occasions, but his most important term of office was from 1797 to 1799, during which period the great question which agitated the community was the proposed formation of new accesses to the town. In his official capacity much of the work connected with the maturing of this important scheme naturally fell to his hands, and the records of the proceedings show that he conducted the negotiations with tact and ability. There can be little doubt indeed that it was greatly owing to his

energy and good management that the plans were unanimously approved, and that they received the sanction of Parliament almost as a matter of course. Provost Leys, who was partner of the manufacturing firm of Messrs. Leys, Masson, & Co., died in 1809, so that he was not spared to see much of the benefit that has accrued to the town from the scheme of new streets which he took such an active part in promoting. The oak ceiling of the Town Hall contains the names and arms of many citizens whose memory we delight to honour, but Provost Leys' name does not find a place among the number. The Town Council might yet, with much propriety, assign to him one of the shields that have been left blank for future additions.

JAMES HADDEN of Persley (1758-1845) was repeatedly Provost of the city in the earlier years of the century, and during one term of office—from 1801 to 1803—the laying out of Union Street and King Street was in progress. These important works, the initiatory stages of which had been managed by Provost Leys, were carried out under Mr. Hadden's rule, who, for well-nigh half a century, took a leading part in every local movement for the improvement of the town and the furtherance of its prosperity. He was also a large employer of labour, having been partner in the extensive manufacturing businesses carried on both by Messrs. Hadden & Sons and Messrs. Leys, Masson, & Co. He attained to the ripe old age of 87, and in his latter days was frequently spoken of as "the Father of the City," an appellation which was far from misapplied. In the Town Hall there is a fine portrait of Provost Hadden by Pickersgill, which was procured by public subscription. It was

afterwards engraved, and copies are still to be met with.

On the 3rd of October, 1836, a deep gloom was cast over the city by the sudden death of the Lord Provost, JAMES BLAIKIE of Craigiebuckler, who either on entering or leaving the Town-House, in connection with his official duties, fell down in the lobby and immediately expired. Mr. Blaikie, who at the time of his death was in the 50th year of his age, had been Provost of the town since the passing of the Bill for Burgh Reform in 1833, and had rendered very valuable services to the community in many ways, particularly in conducting the negotiations which resulted in the rebuilding of Marischal College, then in contemplation. A fine statue of this worthy Provost, in Carrara marble, by our townsman, Sir John Steell, R.S.A., was executed in 1844, and put up in Drum's Aisle, but it was fortunately removed in 1871 to where it now stands, in the vestibule of the Town-House, otherwise it would inevitably have been destroyed in the disastrous fire of 1874. It was the first great work of this eminent sculptor—beautifully executed in every detail, and a capital likeness.

A very peculiar thing happened in connection with the sudden death of Provost Blaikie, which it may not be out of place to allude to in passing. He had a sister married to the Rev. Dr. Keith, minister of the parish of St. Cyrus, near Montrose. On the day of her brother's death this lady was seated at her parlour window in the Manse of St. Cyrus, where she had a full view of the path leading through the garden up to the front door, and she was surprised to see, as she thought, her brother the Provost, whom she had not been expecting, nor, indeed, thinking of at all

previously, come in at the garden gate and walk up the path towards the house. She hastened to open the door for him, but to her astonishment found nobody there. Greatly surprised at this, she thought he must have gone round to the back door, but such was not the case, as he was nowhere to be seen, and she could not help feeling surprised and agitated. That same night tidings reached her of his sudden death, which had happened in Aberdeen at the time, and probably at the very moment she had, in imagination, seen him enter the manse garden. This strange incident was much talked of at the time in circles where the families were well known, and has since been more than once alluded to by writers on psychology as one of the best-authenticated cases of spectral illusions known to have happened to a person who at the time was in the full possession of health.

Not long after the new streets had been laid out, and building had thereby received a fresh impetus, the burgh was fortunate in having among its citizens a man who, of all others, seems to have had the most correct conception of the style of work best suited for bringing out the beauty of the native granite.

Mr. ARCHIBALD SIMPSON (1790-1847), Architect in Aberdeen, was the son of Mr. Wm. Simpson, a merchant burgess of the city, by his wife, Barbara Dauney, a daughter of the minister of Banchory-Ternan. Archibald, their son, who was born and educated in Aberdeen, was a man of genius. He had made a careful study of the works of the great masters in architecture both at home and abroad, for he travelled as far as to Rome, and had become deeply imbued with the great principles on which the ancients conceived

and worked out their designs. Besides this, he had in early life learned to handle the tools of workers both in stone and wood, a practical aspect of his profession which was of the greatest service to him in after years. He had an unbounded enthusiasm for his profession, and a perfect horror of all that was incongruous or contrary to good taste, so that he could not have put an inelegant design out of his hands. Even in cases where all unnecessary cost had to be strictly avoided, and the materials had consequently to be of the plainest description, Mr. Simpson's skill enabled him to produce a work at once graceful and effective, although only of brick, its merit lying entirely in chaste outline and exquisite proportions. Being in the full plenitude of his powers in the early part of the century, it fell to him in a great measure to "set the pattern," so to speak, of much of the best modern architecture in the city, as well as to furnish the plans for the laying out of some of the nicest parts of the then west-end, such as Bon-Accord Square and Bon-Accord Terrace. The following is a list of the more important public edifices designed by Mr. Simpson and erected under his direct supervision. We give them as nearly as possible in the order in which they were built:—

St. Andrew's Church.
Union Buildings.
Lunatic Asylum (older part).
The Assembly Rooms (original part).
The Infirmary (older part).
The North of Scotland Bank.
Marischal College.
The East Church.
The Orphan Asylum (now Girls' High School) Albyn Place.
The New Market.
The three Free Churches (top of Belmont Street).
The Mechanics' Institute.

The erection of these covered a period of thirty years (from 1816 to 1846), and such a number of public buildings, besides many of the best private houses in the town, designed by Mr. Simpson, will give some idea of the extent to which he has left the impress of his genius on his native city. His death took place in Aberdeen on 23rd March, 1847.

The memory of a man like Archibald Simpson might well be preserved among us by the erection of some fitting memorial of an enduring character—and yet memorials of his ability are not wanting:—*Si requiras monumenta, circumspice.*

Of the learned men belonging to Aberdeen during the first half of the century, the following were perhaps the most prominent:—

Dr. ROBERT HAMILTON (1742-1829), for many years Professor of Mathematics in Marischal College, although an accomplished mathematician, was better known as a writer on subjects relating to finance and social and political economy, for he had been trained in a bank office before he was called to fill a Professor's Chair. The work that brought his name most prominently before the country was a treatise on the National Debt, which gained him a European reputation at the time by its clear statement of certain fixed principles which must inevitably operate in all financial arrangements whether great or small. This publication appeared in 1813, when the Government had put forward a scheme for paying off the National Debt by a sinking fund—that is, by borrowing money and laying it by at compound interest. The fallacies of this plan, which Hamilton was the first to perceive and expose, are recognised now as truisms, as much

as it is a truism that a man cannot grow richer by the process of taking money out of one of his pockets and putting it into the other. At a time, however, when such matters were not so well understood, the Professor's lucid statement of the case seems to have come on the country with all the novelty and force of a new discovery, and it completely exploded the plan which the Government of the day was endeavouring to formulate. Dr. Hamilton died on 14th July, 1829, at the advanced age of eighty-seven, and was buried in St. Nicholas Churchyard. A monument to his memory may be seen immediately to the left as one enters by the Union Street gate. This monument (or rather cenotaph, for his remains do not rest underneath it, but on the opposite side of the walk) is a beautiful piece of granite masonry, square in form, and built in the solid to the height of about eight feet. Fine Grecian doric fluted columns, about eight feet in height, then spring from the four corners, and these are surmounted by a graceful dome or canopy, under which stands a finely-moulded urn. This handsome monument was designed by Archibald Simpson, and erected by public subscription. Dr. Hamilton was succeeded in the Chair of Mathematics by the late Dr. John Cruickshank, who had for many years previously acted as his assistant.

Dr. William Laurence Brown (1755-1830) was the pastor of an English congregation at Utrecht, in which University he also held the Chair of Moral Philosophy and Ecclesiastical History. On the breaking out of the war which followed on the French Revolution, he was obliged to suddenly quit Holland, from the coast of which he, along with his wife and family, departed in an open boat in January, 1795,

and, after a perilous voyage across the North Sea, he arrived in England. It was a most fortunate change for him, as no sooner had he reached this country than preferments seem to have fallen to him in no stinted fashion. A few months after his arrival in Scotland, Dr. George Campbell, in consequence of failing health, had to resign the appointments which he held in Aberdeen, and Dr. Brown at once stepped into the position of Principal of Marischal College, Professor of Divinity in the same institution, and became one of the ministers of the West Kirk. In 1800 he was appointed one of His Majesty's Chaplains for Scotland, and in 1804 Dean of the Chapel Royal and of the Most Noble Order of the Thistle. Dr. Brown's writings are numerous, but are characterised more by neatness and elegance of style than deep thought. His best-known work was an "Essay on the Existence of a Supreme Being," which, about 1813, gained a first prize of the handsome sum of £1,250, from the Treatise Fund of the Burnett Mortification, the second prize of £400 falling to Dr. Sumner, Bishop of Chester. These were funds mortified by John Burnett of Dens, merchant in Aberdeen, for various benevolent purposes. It would seem that Mr. Burnett, who died in 1784, had found difficulties in connection with some of the abstruse problems in religious thought, and it had occurred to him that it would be a desirable thing if he could in any way assist in clearing up such doubts in the minds of succeeding generations. With this view, one of the purposes of his settlement sets apart certain funds for providing prizes, at an interval of a period of years, of such amount as he believed would induce the ablest men of the time to apply their minds to the elucidation of the subjects that had

perplexed himself, the best treatise to be published at the expense of the Trust. The first award under this peculiar but well-meant bequest took place about the year 1813, when, as already said, the great prize fell to Dr. Brown. His treatise appeared in 1816, in two vols. 8vo. Dr. Brown also published a poem entitled "Philemon, or the Progress of Virtue," but it did not add to his fame. His son, Dr. Robert J. Brown, became Professor of Greek in Marischal College, and died as late as 7th December, 1872.

WILLIAM KENNEDY, Advocate (1758-1836), was the author of the "Annals of Aberdeen," from the reign of King William the Lion to the end of the year 1818. He had served his apprenticeship to the legal profession in the office of Mr. David Morice, senior, and was admitted a member of the Society of Advocates of Aberdeen in 1783, about which time he commenced business on his own account, his office and dwelling-house being on the west side of Marischal Street. He had early imbibed a love for antiquarian research, and about the year 1812, at the request of the Magistrates, he undertook the laborious task of drawing up an alphabetical index to the City Records, which, as already stated, go back to a very remote period, and are more complete than those of any other Scottish burgh. This was an exceedingly difficult and arduous undertaking, involving the examination of masses of old deeds and documents, many of them being in Latin, and in a style of handwriting totally different from that of the present day—a style which only experts who have made such papers a special study are able to decipher. Besides these deeds he went carefully over the Registers of the town, which are complete from 1398, and refer more or less to every

important event in which the city was concerned during the following centuries. In Mr. Kennedy's time these Records were contained in about seventy folio volumes, full of both contractions and obsolete phraseology, of which he had to discover the meaning. It was an undertaking of a kind that only such as have attempted similar work on a small scale can form any conception of, but it was well worth the trouble, for it was really the first discovery of the past history of Aberdeen, of which very little had been known previously. It was no doubt the extensive knowledge which he had acquired by the minute examination of these Records that suggested to Kennedy the idea of preparing what may be called his *magnum opus*, the "Annals of Aberdeen," published in 1818 in two handsome folio volumes, each of about 500 pages. The first volume deals principally with the civil history of the town and the part which it played in the wider field of national events, and the second is chiefly devoted to giving an account of our various Institutions; but, in addition to this, there are numerous lists containing most important information, as well as appendices consisting of copies of the more important Royal Charters and Acts of Parliament given to the town, the value of which it would be difficult to over-estimate. The fact is that, until Kennedy's Annals appeared, the history of the city was practically unknown, and, though much has been written since, his two volumes are still, and will probably continue to be, the standard work on the subject—the great quarry in which subsequent workers in the same field have found their materials. The work is a monument of industry and patient and careful research, which will cause his name to be remembered for

generations as the pioneer historian of his native city. Mr. Kennedy was one of the gentlemen to whom the Common Good of the city was temporarily conveyed in trust in 1817, when the town became involved in pecuniary difficulties. He acted for some years as one of the Sheriffs-Substitute of Aberdeenshire, and was subsequently appointed to the office of Auditor of Court, a post which he held to the end of his life. He had never been married, and, having accumulated a considerable fortune from the practice of his profession in the earlier stage of his career, he was enabled to devote the evening of his days to his favourite studies, enjoying the society of many excellent friends, by whom he was held in the highest esteem for his public services and private worth. His death occurred on the 19th of November, 1836, in the 78th year of his age.

Dr. JOHN ABERCROMBIE (1780-1844), perhaps the most distinguished of our townsmen in the first half of the nineteenth century, was a son of the Rev. George Abercrombie, minister of the East Kirk. He took the ordinary course of study for the M.A. Degree at Marischal College, but having chosen medicine as his profession, he was attracted to Edinburgh by the eminence of some of the men who at that time taught the medical and surgical classes there, under whom he became thoroughly equipped for his life work. Almost as soon as he had completed his studies, his superior abilities were recognised in many valuable contributions to the medical and surgical journal, a reputation which was not only maintained but increased as he acquired experience, and on the death of Dr. Gregory, in 1821, he at once stepped into the front rank as a consulting physician and surgeon. But Dr. Abercrombie was not a mere specialist. His mind was of too

expansive a character to rest satisfied with one department of study, however valuable, and his well-known works, "The Intellectual Powers," "The Philosophy of the Moral Feelings," and "The Elements of Sacred Truth," shew him to have been as well acquainted with the principles of mental and moral philosophy as with medicine. His eminence as a scientist procured for him the Vice-Presidentship of the Royal Society, and he had the honour to be appointed first Physician to the Queen in Scotland. In recognition of his eminent services, both to science and literature, he was elected Lord Rector of Marischal College in 1835, and on his installation delivered an eloquent address on Mental Culture, which was afterwards published. Besides his great mental gifts, Dr. Abercrombie had a generous and philanthropic nature, and in every movement for improving the condition of the poor, and the good of humanity in general, his name was always prominent. Though he must have had a large income from his extensive practice among the wealthy citizens of Edinburgh he never grew rich, and it is said that unless the money was put into his hand voluntarily he never asked for a fee. Indeed, he seemed to care very little for money, and what he made with one hand was given away with the other, mainly in the relief of distress or as contributions to schemes of Christian usefulness. He died in Edinburgh at the age of 64, and it is said that his funeral, which was a public one, drew together, of all classes, the largest number of mourners ever seen on a similar occasion in the Scottish Metropolis.

The cause of education suffered a great loss in Aberdeen, and, indeed, in the northern districts, in the death of JAMES MELVIN, LL.D., who was born in

Aberdeen in 1794, and was rector of the Grammar School from 1826 to his death on the 28th of June, 1853. In his time the great test at the annual competition for bursaries at the two colleges was what was called the "Version," which was the turning of a pretty lengthened English passage into classical Latin, and the doctor's advanced class, which consisted wholly of young men about to enter the University, were so well drilled in this exercise that we feel confident in saying the average excellence of their work in version-making could not be surpassed, if indeed equalled, in any other Grammar School in Scotland. Under his admirable training many a youth, whose circumstances were such as to entirely forbid the idea of an University education, was enabled to gain, in public competition, almost exclusively by the merit of his version, a scholarship of such an amount as was sufficient to educate and maintain him in comparative comfort. The system is changed now, as a much wider range of subjects is taken into account in deciding the relative merits of the competitive exercises, and it is better that it is so, for in Dr. Melvin's time it was no uncommon thing for a young man entering on his College course to be quite an adept at translating passages from English into elegant Latin and yet be extremely deficient in plain English and general knowledge. This, however, was the fault of the system, not of the teacher, and as an instructor in the elements of the Latin language Dr. Melvin had no equal in these parts. His knowledge of the language was not confined to grammatical *minutiæ* and verbal subtleties, but he was as familiarly acquainted with all its resources as he was with his mother tongue, and perhaps more so. In the Latin

Classics his library (which he bequeathed to Marischal College) was probably the most complete private collection in Scotland, and he once jocularly remarked to a friend that he had as many different editions of Horace as there are days in the year. Melvin was a strict disciplinarian, and possessed such a curious influence over his pupils that the mere raising of his hand was sufficient at any time to produce the most perfect quiet in the school. In his examination of versions, when he lighted on a flagrant error (familiarly called a *maxie*) in an exercise—perhaps otherwise faultless—he would say such sarcastic things in his own quiet way that the offender would look as if he had been detected in the commission of some terrible crime. Yet no man ever succeeded better in gaining not only the esteem and respect of his students, but their affectionate regard, because they well knew that his purpose in this assumed severity was so to impress the error on their minds that they might not fall into it a second time. Nor was the esteem in which he was held a mere passing feeling, for to this day his memory is held in the highest veneration, and the mention of his name invariably brings up a host of kindly recollections in the minds of all good scholars who enjoyed the benefit of his tuition.

There is a fine four-light window in the Library of King's College, in one of the compartments of which is a life-size portrait of the doctor in his rector's gown, the other compartments being devoted to Arthur Johnston, George Buchanan, and Thomas Ruddiman, all famous Latinists. His memory well deserved this honour, and from personal recollections of the man we can affirm that the likeness is exceedingly good.

The Old Grammar School in which Melvin and

several of his predecessors taught, stood in Schoolhill on the ground now occupied by Gray's School of Art. It was of one storey, and formed three sides of a square, having a dwarf wall in front surmounted by iron railing. The building had not a single feature about it to relieve its absolute plainness, if we except a small pediment supporting a very simple belfry over the principal doorway. Inside, the class-rooms had the same common-looking aspect. The apartments were low-roofed and inconvenient, the walls usually in a dingy condition, and on the old desks many a youth had carved his name or initials, at moments when no doubt he ought to have been otherwise employed. And yet, the roll of eminent men who received their early training in that humble edifice would be a remarkable one both for its length and its brilliancy. It would contain, for instance, the name of Lord Byron, and it is said that long after his lordship had become famous as a poet, the name Geo. Gordon was still to be seen cut in one of the desks by his youthful hand.

Long before Dr. Melvin's death the necessity for a new school had been fully recognised, but this was not provided until ten years afterwards, when the handsome building at Skene Street West was erected. The situation of this edifice has been admirably chosen, and the laying out of the grounds that surround it has immensely improved the part of the town in which it stands. The new Grammar School was formally opened on the 23rd of October, 1863. The belfry of the old school with its pediment were preserved, and are placed on one of the erections behind the modern building. They are well seen from Leadside Road.

Old Grammar School

CHAPTER XLII.

THE NINETEENTH CENTURY—*(Continued).*

Inauguration of the Railway System—The Wreck of the S.S. "Duke of Sutherland"—Union of King's and Marischal Colleges—Disappearance of Class Privileges.

As the opening years of the nineteenth century had witnessed, in the formation of new streets, the greatest impetus which the growth of the city had ever received, so the first year of the second half of the century saw the advent of the locomotive, which, wherever it comes, has a wonderful influence in promoting the wealth and prosperity both of town and county.

On 16th March, 1850, railway communication was established between Aberdeen and the south. At first the station was at Ferryhill, and, as few of the inhabitants had ever seen a locomotive and railway train before the opening of the station, thousands of people, young and old, went to Ferryhill to look at the phenomenon. They had heard wonderful accounts of the speed at which trains moved along the rails, so much faster than anything they had been acquainted with formerly, that it was not without some trepidation that some of them ventured on a run to Cove or Stonehaven to make trial of the new sensation of travelling at the rate of thirty miles an hour. In 1854 the viaduct from Ferryhill was completed, and the station was moved into Guild Street. About the

same time also, telegraphic communication was established between Aberdeen and the south. The Deeside Railway was opened as far as to Banchory on 7th September, 1853, extended to Aboyne in December, 1859, and to Ballater in October, 1866. The Great North of Scotland Railway was opened between Aberdeen and Huntly on 19th September, 1854. For about eighteen months the terminus was at Kittybrewster, but the line was completed to the harbour, and the terminal station was brought to Waterloo Quay in April, 1856. This was a more convenient arrangement, but still the awkwardness of through passengers having to break the continuity of their journey by the walk of about a quarter of a mile, from Guild Street to Waterloo Station, or *vice versâ*, was much felt, and about 1867 the North Line was extended from Kittybrewster by the Denburn Valley to Bridge Street, while the passenger station of the lines entering Aberdeen from the south was at the same time moved from Guild Street westward to the same point, thus making one joint passenger station, as at present. The locomotive wrought a complete revolution in all our travelling arrangements. The speed at which the fast trains now travel is about 50 miles an hour, and one may traverse the 540 miles between Aberdeen and London in 12 hours, including stoppages. It is needless to say that after the railway system had been fairly inaugurated the old stage coaches were driven from the field, just as the London smacks had to give place to the steamboats. The railway lines are now the great highways of the country, but good macadamised roads will always be of immense advantage, and it was well that we had such roads before we had railway lines, otherwise our

admirable turnpikes might not have been so well made as they are.

The 1st of April, 1853, was the fortieth anniversary of the day on which the "Oscar" was lost in 1813, and it was a strange coincidence that upon that anniversary another shipwreck happened at the harbour entrance as disastrous as anything of the kind that had occurred during the long interval. This was the wreck of the Aberdeen Steam Navigation Company's steamship "Duke of Sutherland," which had arrived in the bay from London about three o'clock in the afternoon, and dropped her anchor to wait for the signal to enter the port. A heavy sea was running on the bar, the effect of a gale from the south-east that had prevailed during the preceding night and early part of the day, but by the time that the tide served—about six o'clock p.m.—it was considered that there was not much risk, as a small brig had come in safely about an hour before, and the requisite signal was accordingly hoisted. The vessel then lifted her anchor and stood inward, making her way in good style through the waves that rolled across her bows from the Girdleness. She had almost passed the point where the danger was greatest, and was just upon the bar when two huge waves in quick succession struck her on the quarter, carrying her a good distance to leeward. Not obeying her helm, the engines were reversed, but scarcely had she gathered sternway when another sea made a clean breach over her and threw her on the iron-bound masonry at the extremity of the North Pier, with her broadside to the sea and her stern part in deep water. In a very short time she began to break up, and the coast was strewed with

wreckage. The thing had happened so unexpectedly that before effective help could be rendered some of the passengers had been washed off the wreck or drowned in attempting to reach the shore. After several unsuccessful attempts had been made to cast a rope on board they at length succeeded, but the wreck continued to roll so heavily that use of the rope was extremely difficult, as at one time it would be elevated in mid-air, and a few moments thereafter immersed in the water. But even this hope of escape, precarious though it was, did not long continue, for after one or two persons had been landed, more dead than alive, the rope parted, and before the lifeboat could be put into use no fewer than sixteen persons perished. Happening, as we have already said, on the very same day forty years after the loss of the "Oscar," the circumstances revived in men's minds the recollection of the fate of that vessel and her unfortunate crew, and even yet the one event can scarcely be mentioned without the other being also referred to.

A great deal of local feeling was evoked in 1858 over the proposal to effect an incorporating union between King's and Marischal Colleges, then under the consideration of Parliament. Many of our most influential citizens viewed this measure with disfavour, as amounting to a practical effacement of the seat of learning founded in our midst by Earl Marischal, an institution that had a splendid history, and in connection with which, only about twenty years previously, the citizens had subscribed most liberally towards the erection of a magnificent pile of buildings. But the opposition to the scheme was unsuccessful, and by an Act passed in 1858 "for the better government

and discipline of the Universities of Scotland," it was provided that the University of King's College of Aberdeen and Marischal College and University of Aberdeen were to be united and incorporated into one University and College in all time thereafter, under the style and title of the University of Aberdeen, and that the said united University should take rank among the Universities of Scotland as from the date of the erection of King's College and University, namely, the year 1494. By the same Act it was decreed that all funds, properties, and revenues that had formerly pertained to the two Colleges respectively should thereafter belong to the University of Aberdeen. Powers were given to certain Commissioners, named in the Act, to take evidence and arrange all the subordinate details which the change involved, and these Commissioners discharged their duties on the whole with great prudence. Double professorships of the same branch of literature or science were, of course, abolished, the services of the younger man in such cases being, as a rule, retained, while the older professor retired on an allowance. In this way large sums were soon set free for the founding of additional chairs, and there can be little doubt that the effect of the union was to raise the standard of education to a higher level, and in every respect to increase the efficiency of the University. One of the powers conferred upon the Commissioners was to fix by ordinance the time at which the union should come into full operation, which could only be after a variety of details had been enquired into and adjusted, and this they had accomplished about 1860.

The gentlemen who opposed the union of the colleges were animated by views of the question that

had much force in them, and deserved the most anxious consideration. If they were mistaken, it was in this, that they probably allowed matters of feeling and sentiment to over-ride the more important consideration of what was best fitted to promote the cause of learning. But, now that all feeling on the subject has disappeared, and we are able to lift ourselves above small local prejudices, few, if any, will be disposed to deny that the change was a reasonable one, and that it has been really advantageous.

By the new arrangement the Arts and Divinity classes are taught in Old Aberdeen, and the Medical and Law classes in the New Town. The Law classes are easily accommodated, so that, in as far as teaching is concerned, Marischal College is practically devoted to the use of the Medical Faculty, the classes in connection with which are largely attended by young men from all parts of the country, with a considerable number of foreigners; and the College undoubtedly occupies a high position among the medical schools of the kingdom. Owing to the great increase in the number of students, as well as to the multiplying of subjects of which a knowledge is now considered necessary for a complete medical education, the accommodation afforded by the building erected in 1837 became too limited, and in 1891 a large addition was built on the south side to Longacre, consisting of extensive laboratories and other accommodation for giving increased facilities for the study of physiology, materia medica, natural history, and geology, which greatly increased the efficiency of the school.

It has long been matter of regret that Marischal College buildings, which are among the finest of which Aberdeen can boast, should be so hemmed in with old

houses that strangers visiting the city have frequently a difficulty in discovering their location. At present they can only be seen by going in at a mean and dingy-looking archway leading off Broad Street. A grand scheme is, however, at the date of writing, under consideration, and, indeed, well nigh matured, which will have the effect, not only of immensely enlarging the accommodation, but of making the College one of the most prominent, and, at the same time, one of the handsomest, ranges of buildings in the city. Under this scheme it is intended to open up the front of the College by demolishing the whole of the houses on the east side of Broad Street, from Queen Street to Littlejohn Street, thus clearing the whole of the ground between the existing College buildings and the street, to extend the two side wings towards Broad Street, and to erect a grand frontage in a style to harmonise with the older work, thus completing the quadrangle. By designs which have been prepared, and which are now practically sanctioned, this frontage shows over its central part a small, but tasteful, spire, while at each of the ends a square tower rises to a considerable height above the other portions of the block. The line of the whole is to be kept back some distance, so as to increase the width of Broad Street at that point. It is also proposed to raise the central tower of 1837 on the east side of the quadrangle to a height that will make it a conspicuous object over all its surroundings, and visible from most parts of the town. Through the generosity of Mr. Charles Mitchell of Jesmond Towers, near Newcastle-on-Tyne, who has donated a sum of about £20,000 for the carrying out of the works, there are to be provided, to the east of the present buildings towards West North Street, a

Graduation Hall and Recreation Rooms for the students, which will prove most useful adjuncts. Perhaps the only regrettable feature about this scheme is the removal of the Greyfriars Kirk, which it is intended to re-erect near the south end of the new frontage to the College and on the same line. Though this arrangement may suit the Greyfriars congregation, the new building can never have the same historical interest as the old—a pre-Reformation church, in which, as we have seen, occurred some notable events that have found a place, not only in the annals of Aberdeen, but in the wider field of Scottish history, at a very interesting period. The cost of carrying out the whole scheme for extending the College, including the purchase of the properties that have to be demolished and the re-building of the church, is estimated at about £100,000. Towards that cost the sum of £40,000 has been voted by Government, and the greater portion of the balance has been promised in private subscriptions.

The conferring of the franchise on a numerous body of electors by the Burgh Reform Act of 1833 naturally paved the way for the redress of other grievances connected with our burghal system, and, in particular, attention was directed to the objectionable state of the laws by which some important advantages were enjoyed by certain bodies of citizens to the exclusion of others. Indeed, the entire abolition of all class privileges within the burgh came to be merely a question of time, and one of the first things to be dealt with was the hindrances affecting the liberty of trading.

By the old laws no one was at liberty to open a shop or to establish himself in the exercise of any

handicraft trade in the town unless he was either a guild brother or a member of the craft. But by an Act passed in 1846, entitled, "An Act for the Abolition of the Exclusive Privilege of Trading in Burghs in Scotland," all such Corporation privileges were terminated, and it was made lawful for any person to deal in merchandise and to carry on any trade in any burgh without being a burgess of such burgh, or a member of any guild, craft, or corporation.

Another anomaly lasted for several years longer. No citizen was eligible for election as a Town Councillor unless he was a Burgess of Guild, and he could not be so formerly except by the payment of a considerable sum as entrance money. Extraneans paid from £35 to £50 before they were enrolled, while in the case of sons of burgesses the amount varied from £15 to £25. But by an Act of Parliament passed in 1860 any elector became entitled to be admitted a burgess of the city, simply by a minute of the Town Council, on payment of any sum not exceeding £1 to the Common Good. This Act usually goes by the name of the Dunlop Act, and such as take advantage of it are sometimes called Dunlop burgesses. They consist exclusively of persons desirous of becoming members of the Town Council, and who, not being otherwise eligible, take this economical plan of qualifying themselves for office. This was the disappearance of the last shred of the exclusive privileges so long enjoyed by our wealthy corporations, if we except an exemption from some trifling imposts on goods known as the Bell and Petty Customs, for which burgesses were not liable. These also were abolished in 1879, so that, as far as any question of vested rights is concerned, all classes are now on an equal footing.

CHAPTER XLIII.

THE NINETEENTH CENTURY—*(Continued).*

Prince Albert's Statue—The Queen's Statue—County and Municipal Buildings—Extensions of the City Boundaries.

THE bronze statue of Prince Albert at the south end of Union Terrace was modelled by Baron Marochetti, who, in his day, had a great reputation for the production of such works. It is placed in a conspicuous position, on a pedestal of red granite, and was unveiled by Her Majesty Queen Victoria in person on 13th October, 1863. Opinion was from the first divided on the merits of this statue as a work of art. It is sometimes the case that such a work comes to be more thought of as we get to know it better, but in this instance we rather think that the tendency has been in the opposite direction. It has been sarcastically remarked that the most prominent feature of the figure is a pair of huge jack boots, and though this is only an exaggerated way of speaking, it is generally held that the work, as a whole, is not much of a success. We believe, however, that the unfavourable impression produced by this statue is due mainly to the figure being placed in a sitting position, which, particularly in the open air, is not good for effect. In the present case the body seems quite buried in a big chair, so that there is little to be seen but the legs and the head, and the latter, owing to the breadth imparted to the body by profuse drapery, looks too small and

out of proportion to the other parts. But the facial likeness is good, and had the erect position been chosen for the sculptor's work, or had the pedestal been lower so as to bring the face and figure more in line with the eye of the spectator, it would have been far more effective

Three years afterwards a statue of Her Majesty Queen Victoria, in white Sicilian marble, was erected at the junction of St. Nicholas Street with Union Street. It was unveiled by the Prince of Wales on 20th September, 1866, and pronounced by all competent judges to be a very fine production. But marble is apparently not a suitable material for statues intended to stand outside in a northern climate, and as the Queen's statue began to show signs of deteriorating from exposure, it was removed in 1888 to the vestibule of the Town House, where it now is. Mr. ALEXANDER BRODIE was the sculptor. He was born in Aberdeen in 1829, and died, at the early age of 38, very shortly after this admirable piece of work had been completed. Although so young a man, he had become well known as a sculptor of distinguished ability, and his early death cut short a career of the greatest promise.

In 1866 an Act was obtained for the erection of the present County and Municipal Buildings, but it was not till 1871 that the city portion of these buildings was ready for occupation. To make room for this handsome structure the old Town House and a block of common-looking dwelling-houses immediately to the west, with shops on the ground floors, were taken down. These tenanted houses originally formed the north side of the Narrow Wynd, the shops entering from the Wynd, and the dwelling-houses above had

their entrance at the back from a lane called Huxter Row. After Union Street was laid out these houses stood in the line of the new street from which the shops entered, but the floors occupied as dwelling-houses continued to enter from Huxter Row until the whole block was removed about 1867.

The style of the County and Municipal Buildings may be described as a variety of the Scottish architecture of the sixteenth century. The front elevations show, on the ground floor, an arcade having massive columns at intervals of about twelve feet supporting elliptical arches, and immediately above this is what in architecture is called a Mezzanine storey, that is, a low storey introduced between two higher ones, having small columns with moulded bases and capitals flanking the windows. The third and fourth storey windows are square and segmental headed, all deeply splayed. The great hall, which is used jointly for town and county purposes, occupies the centre of the upper portion, and its five windows to Union Street are a prominent feature in the front elevation. These windows are carried up through two storeys; they are divided by mullions, and the upper portions filled with simple Gothic tracery. The building is surmounted by a bold cornice and parapet, and the high pitched roof is studded with dormer windows and finished on the ridge with a strong iron cresting of an elaborate design. The whole frontage to Union Street is about 225 feet, to Broad Street about 110 feet, and the height of the walls is 64 feet to the parapet. A prominent feature of these buildings is the great tower at the west end, which rises to a height of 200 feet. It is a striking object, and has doubtless some fine features about it, although

critics are not entirely agreed as to its architectural merits.

The internal accommodation provided by these buildings is extensive, and, on the whole, conveniently arranged, though the lighting in some parts is defective. They contain the law courts, spacious apartments for the meetings of the town and county authorities respectively, as well as the numerous offices in which the routine work of these departments is transacted. The Town Hall, in which the Magistrates and Council meet, measures 41 feet by 25½, and is one of the handsomest council chambers in the kingdom. It abounds in memorials of departed or living citizens to whose administrative ability, genius, or benevolence Aberdeen owes the distinguished position it has always held among the burghs of Scotland. After the buildings had been completed, the roof of this apartment was heightened by 4 feet. The side walls, being thus about 19 feet high, provide large space for the display of paintings, and it is fully taken advantage of. Among the portraits, the most noticeable are the following:—H.R.H. Prince Albert and Provost James Blaikie, both by John Phillip, R.A.; Provost James Hadden, by Pickersgill; Dr. Patrick Dun (who was Principal of Marischal College from 1621 to 1649, and a generous benefactor both to the College and the Grammar School), by Alexander; Provosts George Thompson, Sir Alexander Anderson, and Peter Esslemont; and John Angus (for many years Town-Clerk of the burgh)—all by Sir George Reid, *P*.R.S.A. In the Town and County Hall there are also some interesting portraits, including the Earl of Aberdeen, by Sir John Watson Gordon; and Queen Anne, by Sir Godfrey Kneller. Most of the later

portraits in the Town Hall were procured by public subscription and presented to the city expressly with the view of their finding a place in this collection. The ceiling of the hall has been arranged so as to make it at once a thing of beauty and an illuminated record from which much of the past history of the burgh can be gathered. Following the idea suggested by Gavin Dunbar's famous ceiling in Oldmachar Cathedral, the ceiling of the Town Hall has been treated in the same style. It is of oak, and divided by well-defined mouldings into panels and shields with rose-shaped bosses at each intersection. There are seven lines of shields, twelve in each line, running from south to north, making 84 in all, and on each shield is depicted, in correct heraldic colours, the coat armorial of some distinguished citizen, the ceiling thus forming a grand muster roll of our city's best and noblest sons. A few of the shields have been purposely left blank, and in course of time other honoured names will doubtless find a place on these. Those that are charged embrace churchmen, statesmen, provosts, public benefactors, literary men, artists, &c., and if one were to go over these armorial bearings and have recounted the public services rendered to the town by the individual or family to which they respectively belonged, one would find that there were few things worthy of note in the history of Aberdeen that had not been more or less touched upon.

The limits of the old municipal boundary might have been described in a general way by an irregular line drawn from about the North Pier by the Inches to the Suspension Bridge, then by the Ferryhill Burn to Holburn Street and the west of Union Street. From

that in a northerly direction to about where the new Grammar School now stands, then along the Denburn to Collie's Bridge, along Spa Street to Steps of Gilcomston, then partly by the line of the burn now covered up to near Broadford Works, and crossing Hutcheon Street to Causewayend near to where Charles Street now enters it, and from that point it proceeded in an easterly direction to the Links. The boundary thus described contained an area of about 1,241 acres. For Town Council purposes it was divided into three wards, called respectively the First, Second, and Third Wards. Six councillors sat for each ward, two of whom retired annually, but might be re-elected. The elected members of the Council were thus 18, and the Dean of Guild being a member *ex officio*, the Council Board consisted of 19 members, including the Provost and four Baillies. Prior to the year 1871 there was another elected body in the city, who were charged with the management of municipal affairs not a whit less important than those conducted by the Town Council, and in some respects more so. This was the Police Board—more frequently called the Commissioners of Police. For voting purposes the police district was divided into nine wards, and two Commissioners sat for each ward, making the elected number 18. The Provost, the Dean of Guild, the City Treasurer, and the Convener of the Incorporated Trades being members *ex officio*, the Police Board amounted to 22 members in all. By the Aberdeen Municipality Extension Act of 1871 the boundary was extended in a south-westerly direction by Fonthill Road, Great Western Road, and Ashley Road to Queen's Cross at the west. It then proceeded by Craigie Loanings to the Victoria Park on the

north-west side of the city, and on the north the line was continued along Ann Place and Berryden Road to Kittybrewster, thus taking in the whole of the Rosemount district and North Broadford. By this extension the size of the municipal boundary was increased by about 539 acres. By the same Act of 1871 other important changes were introduced. The Police Commissioners were effaced—or, perhaps we should rather say, amalgamated—with the Town Council, who had now the sole management of municipal business. The membership of the Council was, at the same time, raised from 19 to 25, the number of Baillies from four to six, and for voting purposes an additional or fourth ward was created. Each of the four wards having six representatives, the elected members of the Council were 24 in number, exclusive of the Dean of Guild.

A further extension of the boundary was effected by the Improvements Act of 1883, by which the city was made to embrace additional tracts of ground at Pitmuxton, Rubislaw, Stocket, Belmont, Spital, and the King Street Road as far as to Lady Mill, and then towards the Old Town Links. About 900 acres were added by this Act, so that in 1883 the area included in the municipal boundary was computed to be 2,681 acres. The voting wards were also increased from four to eight, each returning three representatives, and they ceased to be designated by their numbers as formerly, but were named respectively St. Clement's, St. Andrew's, St. Nicholas, Greyfriars, Rosemount, Rubislaw, and Ferryhill. Still another and a very important change was made by an Act passed in 1891, in virtue of which the municipal boundary was extended so as to include in it the burghal communities

of Old Aberdeen and Woodside and the village of Torry. By this latest Act the size of the town was more than doubled, the extent added having been 3,921 acres, so that the present area of the municipal burgh of Aberdeen is 6,602 acres, or fully 10 square miles. By the same Act the voting wards were rearranged and their number increased from 8 to 11, the three additional wards being named respectively Woodside, Ruthrieston, and Torry. Woodside and Ruthrieston Wards are each assigned three representatives, and Torry one. The membership of the Council is thus increased by 7—that is, from 24 to 31, exclusive of the Dean of Guild.

CHAPTER XLIV.

THE NINETEENTH CENTURY—*(Continued).*

PUBLIC PARKS:—*The Links, The Victoria Park, The Duthie Park, Union Terrace Gardens. The Education Act and Public Schools—The Educational Trust.*

THE amenity of every large city is greatly improved by having open spaces, either within the town or in the immediate vicinity, to which the inhabitants can freely repair for the purposes of exercise or recreation, and some special resorts of this nature have been provided for the town in recent years. The great people's park of the city of Aberdeen is undoubtedly the LINKS, which have been enjoyed by the citizens from time immemorial. The various royal charters granted to the town convey to the Council and community "the common lands of our said burgh," which undoubtedly include the Links, and these Crown grants were all made afresh and conferred by Charles I. in 1638, as has been already explained in previous portions of the present narrative. The Links are usually conceived of as consisting of two distinct portions — (1) the Queen's Links, or that portion which embraces the Broadhill and the ground to the south of it, or between the New Town and the sea; and (2) the Old Town Links, being the portion to the north of the Broadhill, or between that hill and the River Don, sometimes called the King's Links. The whole comprehend an area of about 410 acres, about

two-thirds of which are covered by short natural grasses, forming a delightfully soft sward, and the rest consists of low broken sand hills, covered for the most part with a hard grass of ranker growth, commonly called bent. This fine breezy common is one of the greatest public benefits possessed by the city, and it is greatly frequented, particularly in the summer months. The Links are a special attraction to cricketers and golfers, and the followers of such-like manly sports. They provide a fairly good course for horse-racing—a sport sought to be revived in recent years, with only a very partial measure of success — and form a splendid drill-ground for the military and volunteers. It may be said, without fear of contradiction, that no artificially-constructed park can ever equal the fine natural expanse of the Links, with their soft green undulations of height and hollow—the higher level of the Broad Hill between, from which the spectator can overlook the whole—the broad fringe of yellow sand to the eastward, and the deep blue of old ocean beyond, ever changing, and yet ever the same. The prospect is one that cannot fail to have an invigorating effect on both mind and body. To the dwellers in the East End especially, the Links are a boon the value of which it would be difficult to over-estimate.

But there are populous districts of the town that are now from a mile and a half to two miles distant from the beach, to which the Links can be of little use, and for the benefit of these districts a good deal has lately been done in the way of providing recreation grounds.

The VICTORIA PARK, on the north-west side of the burgh, between the North and South Stocket Roads,

was formed from a piece of ground which for a great many years was sub-divided into three or four fields by dry-stone dykes and some thriving trees. These small enclosures were usually let to cow-feeders for grazing purposes, or for occasional cropping, and were familiarly known as Glennie's Parks, but they were the property of the community, and in 1871 the Town Council resolved to convert a portion of the ground, measuring nearly 14 acres, into a pleasure park, which was done at very considerable expense. Though the area is not large, the ground has been laid out to the best advantage, and the arrangement of the various walks, flower borders, clumps of shrubs, and grass, reflects the highest credit on those intrusted with the work. Several of the trees that had been on the ground for many years were very properly left standing, and these had the effect of giving to the park a matured aspect from the very outset. The whole is enclosed by stone walls or by an iron railing, but, besides the main entrance, there are gates at various points, and when the weather is favourable this delightful spot is much resorted to. In the centre there is an ornamental fountain of graceful design, constructed of different varieties of granite, polished or finely axed. It was presented by individuals or firms connected with the granite and building trades in Aberdeen, some of whose initials may be observed cut on their respective portions of the work.

The DUTHIE PARK lies on the opposite side of the town altogether, namely, on the south-west, and on the north side of the River Dee at Polmuir. It is very much larger than the Victoria Park, and measures about 44 acres. It was generously presented to the city, during her lifetime, by the late Miss Elizabeth

Crombie Duthie of Ruthrieston—the last direct representative of a very worthy family, long connected with Aberdeen. Being so close to the city, the ground had a prospective feuing value, which made the gift equal to one of probably £50,000. This park was opened with great ceremony by H.R.H. the Princess Beatrice, on 27th September, 1883, which was observed as an entire holiday in the city. The Trades and other public bodies walked to the opening ceremony, and the procession of those on foot and in carriages was said to be more than a mile in length. The trades displayed the insignia of their respective crafts, and the occasion brought back very forcibly to one's recollection the public demonstrations of a similar kind that were so frequent in the early years of the century. This park is also admirably arranged, presenting a pleasing variety of lawn, flower beds, lakes, miniature islands, fountains, and rockwork. As in the case of the Victoria Park, several of the old trees that stood on the ground have been preserved with great advantage.

The open space provided by UNION TERRACE GARDENS is small and scarcely deserves to be called a park, but from its position in the very centre of the town it is of greater benefit than could have been supposed likely from the steepness of the ground and its limited extent. A great deal has recently been done to improve the amenity of this spot. Originally the south end of it, where it was narrowest, was almost wholly shut off from the influence of the sun's rays by the higher ground of Union Street, but part of this sunless spot was conceded, for the construction of a turn-table, to the Railway Company. The turn-table, so far as it encroaches on the line of the Gardens, has

been roofed over and covered with some depth of soil, whereby the ground has been raised to a much higher level. This level is continued for some distance northward, when a few steps lead down to a slightly lower and wider section of the ground. The second level is in its turn continued in the same direction till another flight of steps leads down into the main portion of the Gardens, where the ground widens considerably. The whole of the enclosed space, including the sloping banks from Union Terrace, has been laid out in grass, while the level ground is intersected with convenient walks. Tasteful flower beds are also numerous, and in the centre of the northern portion of the ground an ornamental band-stand has been erected, which is in frequent use in the summer evenings. But the crowning part of these improvements was the widening of Union Terrace by about ten feet, which was accomplished by the erection of a series of arches along the east side of the Terrace, or west side of the Gardens. These arches have been covered in with concrete, and thus answer the double purpose of a pavement for the Terrace and, in the Gardens, an agreeable shelter from the sun or from the rain. A costly granite balustrade has been carried along the whole distance from the bridge over the railway at Schoolhill to the west end of Union Bridge, which has a fine effect. In order to obtain a suitable level for the arches and balustrade it was found necessary to alter considerably the level of Union Terrace by lowering it some 3½ feet at the centre.

When these works were in progress there was a pretty general feeling that too much money was being spent upon, and in connection with, what was after all but an insignificant bit of ground as regards extent,

but, now that all has been completed, few will be disposed to quarrel with anything that has been done. There is no spot in the town so much under the public eye as Union Terrace Gardens, and it was worth while, even at a good deal of expense, to make the most of it.

The Education Act for Scotland was passed in 1872, and it has had most important results in the instruction and general training of the young. The great feature of the Act was that it made it a compulsory thing that all children should, between the ages of 5 and 13, receive instruction in the three elementary branches—reading, writing, and arithmetic—and that, in cases where poverty prevented this, the school fees should be paid by the parochial authorities. The requisite machinery by means of which the provisions of the Act were to be given effect to was provided for in the establishment of School Boards for every parish and burgh, and the appointment of additional inspectors, whose province it should be to examine the schools and report to the Scotch Education Department. The inspections are conducted under a fixed code, and the terms of the official report upon each school regulate the amount earned in the form of a Parliamentary grant.

The election of the first School Board for the city took place on the 29th of March, 1873. The Board consists now of fifteen members, who appoint their own chairman, and a new election falls to be made every three years. The investigations made by the Board at the commencement of its official duties proved, what was indeed well enough known, that while elementary education was given in the majority of cases, there was a considerable percentage of

children allowed to grow up in ignorance, and that several of the smaller private schools were so limited in point of space as to be injurious to the health of the children attending them, leaving out of view the question of their efficiency or inefficiency from an educational standpoint.

All this is now changed. Small venture schools, which before had been pretty numerous, have all but disappeared, and compulsory officers, acting under the School Board, see that all children within the school ages are looked after and accounted for. When school attendance is a compulsory thing it follows, as a matter of course, that school accommodation must be found, and the work done in Aberdeen to provide the requisite and ever-growing number of school places has been very great. The number of elementary schools at present under the Board's administration is twenty-two, but this is exclusive of the Grammar School and the new Girls' High School in Albyn Place, which are reckoned as schools for higher instruction. Of the twenty-two elementary schools, nine have been built since the Act came into operation twenty-one years ago, namely :—

Causewayend	School	Skene Street	School
Commerce Street	"	King Street	"
Middle	"	Rosemount	"
Ferryhill	"	Ruthrieston	"

Ashley Road School.

Not only have the first six of these new schools undergone enlargement since they were first opened, but those that formerly existed have been so extended and improved that they have been made as good as new buildings. The amount of money spent up

to 1893 in erecting new schools and enlarging others has been about £178,646, and some of the new schools, such as those at Ashley Road, Rosemount, and Causewayend, are really palatial buildings, and quite a credit to the city. The staff of teachers employed by the Board in elementary schools is 371, and, including the two high-class schools, 413. In consequence of the resolution lately come to in Parliament to give a large grant from the Probate Duty in aid of elementary education, fees have been abolished in the compulsory standards—that is, up to and including Standard V.—and instruction is now free up to that point in the elementary schools, with the exception of those at Ferryhill, Ashley Road, and Rosemount, which, because they are situated in localities occupied by well-to-do portions of the community, are supposed to be attended by the youth of a superior class, to whose parents the abolition of school fees was not of great importance, and it is believed that the retention of fees in these schools has not diminished the attendance, while it has certainly made it possible for the Board to set free the standards in its other schools without trenching thereby on the pockets of the ratepayers. The number of school places which the 22 elementary schools provided in 1893 was 15,441, and the average attendance for school years ending in 1892 was 13,221. The natural increase of the number of scholars incident to the growth of the population of the city cannot be estimated at less than 400 pupils per annum. Assuming that this estimate is correct, and for the past few years it has been found in the Board's experience to be too low, it would mean the building of a large school at the end of every period of three years. It will be evident from all this

that school teaching has become a most important profession, giving honourable employment to large numbers of both sexes. We have also in Aberdeen ample provision for the preliminary training of teachers, having two Normal Schools, where special attention is directed to fitting the pupils for the profession, and from which numbers pass every year with a certificate which is a guarantee of their professional ability and fitness. How different all this from the state of matters fifty or sixty years ago! Then anybody with the merest smattering of education was thought fit to "take up a school" as a genteel sort of way of making a living, and any sort of apartment was considered good enough for the purpose, for sanitation or ventilation, things of which we now hear so much, were almost unknown terms. The results of the vast improvement that has taken place ought to manifest themselves in the youth of the present day in a better development of their physical and moral nature, and in a higher conception of their duty and responsibility.

Another educational agency of great importance has recently been created under the operation of the Educational Endowments Act of 1882. This is the Aberdeen Educational Trust, which has been constituted by the amalgamation of a number of smaller benevolent schemes, all of which had formerly a separate existence in the city, and acted independently. The older institutions now merged in this great Trust were the Boys' and Girls' Hospital, the Female Orphan Asylum, the Hospital for Destitute Female Children, Shaw's Hospital, Chalmers' School, Ross's School, Dr. Brown's School, Thain's Charity, Davidson's Endowment, and the Macra Trust.

The combined organisation occupies magnificent premises in King Street, built originally as the Boys' and Girls' Hospital, but now extended and improved at great expense, and thoroughly equipped for carrying out the work of the new institution. The Trust is a wealthy one, its capital stock in landed and moveable property amounting at present to somewhere about £155,000, yielding an annual revenue of about £5,000. This revenue is applied to two leading purposes, namely, the establishment and carrying on of a Girls' Home and School of Domestic Economy, where are taught laundry work, dressmaking, cooking, and other household duties; and also a Boys' and Girls' Hospital School, in connection with which, besides having school books and stationery given them, more than 200 boys and girls are provided with breakfast, dinner, and supper for five days in the week, besides clothing in needy cases. But in addition to these main objects the Governors award every year —and in every case as the result of competitive examinations—several bursaries and free scholarships of not less than £5 or more than £10 for providing further education to pupils who have passed the compulsory standards, for the purpose of enabling them to continue their studies at the Grammar School or Gordon's College. Also two bursaries of the annual value of £20, tenable for five years, for higher education at the Grammar School; and two bursaries of the same value, tenable for two years, open to scholars attending the Grammar School who may require aid in completing their education. In addition to these advantages, an annual sum of not exceeding £100 is devoted to the bestowal of free scholarships at evening schools for higher education or technical instruction.

We may sometimes hear disappointment expressed at the suppression of so many individual charities, all of which were no doubt doing some good work in their own way, thus, it is alleged, altering the plans and purposes which their pious founders had in view, but it cannot be denied that charities, like everything human, are apt to get out of date when they grow hoary with age and out of touch with present-day necessities. It will be seen, however, from the description of the work now done by the Aberdeen Educational Trust, that the scheme of administration—approved by Her Majesty in Council, 17th November, 1888—pays a great deal of respect to the wishes of the benevolent donors of other days, as well as provides for several new needs that have forced themselves on the notice of observing minds in our own times.

CHAPTER XLV.

THE NINETEENTH CENTURY—*(Continued).*

The Ferry Boat Accident—Building of the Victoria Bridge—Art Gallery and Gray's School of Art—Statue of General Gordon—Adoption of the Free Libraries Act—Erection of the New Public Library—The Rosemount Viaduct—The Wallace Statue—The Burns Statue—Henry Bain-Smith.

On the 5th day of April, 1876, an appalling catastrophe occurred on the Dee at Aberdeen, involving a loss of life only slightly exceeded by that on the occasion of the wreck of the "Oscar." It was the Fast Day preparatory to the spring Communion in the different churches of the city—a day the observance of which has been very properly abolished, since it had lost its religious character, and had come to be regarded more as a general holiday. It was the custom on those Fast Days for crowds of people to cross the Dee to Torry by a ferry boat, starting a little to the west of Point Law, and on the day in question the weather was fine and the boat was largely patronised. On one of its afternoon trips to the Torry side it was greatly overloaded, there being, it was said, about sixty persons on board, more than double the number that the boat was fitted to carry with safety. There happened to be a considerable "fresh" in the river from the melting of snow on the hills, and ere the boat, which was worked by means of a wire rope drawn

across the river and made fast at each end, got into mid-stream, there was so much tension on the rope from the strength of the current that it bent so as to form an arc of a circle, and the passengers became nervous. The gunwale of the craft being canted a little against the current, the water suddenly rushed in, and in a few minutes the boat capsized and floated bottom up, leaving the passengers struggling in the water. Boats immediately put off to the rescue, but, though they succeeded in picking up a goodly number, no fewer than thirty-three were drowned, mostly young persons. Notwithstanding a constant search, their bodies were not recovered for some time, and it began to be feared that they had all been carried out to sea, but one day, about a week after the accident, a body was seen to rise in the wake of a steamer leaving the port, and taking this as an indication of the spot where the others might be lying, search was made, and the whole were found together within the harbour channel, and not very far from the spot where they had gone down. Some were locked in each other's arms, and the countenances of all had a calm and placid expression, as if they had gently fallen asleep. Some very affecting incidents came to light in connection with this sudden and unexpected calamity, one of the most touching of which was that of a bright little fellow who had received fourpence from his mother to spend as he pleased in his afternoon's outing. He had spent a penny before going on board the boat, and paid a halfpenny for his passage to Torry. When his body was recovered eight days afterwards the fingers of his right hand were observed to be firmly closed, and, on being opened, the hand was found to contain the twopence halfpenny of the

coppers that his parent had given him on that fatal day.

The building of the bridge over the Dee in line with Market Street has already been noticed in connection with the harbour improvements. Before 1876 there had been a good deal of vague talk about the desirability of erecting such a bridge, although nothing had been done. But immediately after the ferry boat accident the proposal took definite shape, and the bridge was built, probably many years sooner than it would have been if this lamentable loss of life had not occurred.

Part of the Schoolhill has lately been widened and greatly improved by the erection of a fine range of buildings as an Art Gallery and Industrial Museum and also a School of Art. The Art Gallery was erected by public subscription, the object of the subscribers being to provide a building for the exhibition of works of art, and where good pictures, by local and other artists, as well as objects of interest in industry and art, might find a permanent place. For the School of Art the town is indebted mainly to the liberality of a private citizen, Mr. John Gray, iron-founder, who gifted a sum of £5,000 for the erection of the school, his purpose being to provide the means for the cultivation of art and instruction in painting, sculpture, and design. Mr. Gray was really the founder of the institution, and it is usually spoken of as the Gray Art School. The question as to the site for these buildings was probably settled by the fact that in Schoolhill, the most central part of the town, the Old Grammar School was standing disused and beginning to wear a most disreputable aspect,

that the space in front of Robert Gordon's College was very ample, and that the few houses that would have to be taken down were not of very great value. The buildings are well adapted for their purpose, and have been designed so as to form a handsome frontage to the grounds of Gordon's College. They were completed about 1883.

The Art Gallery, which was formally opened in the month of December, 1884, is a building of classic design, with a high rustic base of red Corennie granite, all the projecting or architectural features of the building being of the same material, while the plain wall surfaces are granite of a grey colour, probably from Rubislaw. The purpose for which the building is used, making it necessary to reserve wall space for pictures, has limited the treatment of the elevation, which, while showing windows on the ground floor, has the upper floor lighted wholly from the roof. The principal feature of the elevation is the handsome entrance, on each side of which, and occupying a central position in the building, are massive fluted Corinthian columns and pilasters, set on a base of the same height as that of the main building, and surmounted by a lofty and appropriate pediment. Within the Gallery several loan exhibitions of paintings and works of art have been held, but until recently these have not been attended with so much success as the merits of the collections deserved, and in order to avert financial loss it has usually been found necessary to fall back upon music, and organise a series of evening concerts in the lower hall. It apparently takes some time to educate the public mind up to the point of enjoying art for its own sake, but with such agencies as the Art School, and the

great attention now given to drawing as an educative influence in our training schools, the taste will no doubt grow. The paintings which may be said to have found a permanent place in the Gallery are not as yet numerous, but are of a high order, and embrace examples of the works of our local artists —John Phillip, William Dyce, and George Reid. The late Mr. Alexander Macdonald of Kepplestone, near Aberdeen, who was a well-known connoisseur in art, had accumulated at great pains and outlay, a very valuable and extensive collection of oil paintings, drawings, and etchings. Formal intimation has been made to the Town Council that this private collection is destined to become the property of the city, and, when the bequest becomes available, the Art Gallery of Aberdeen will possess such treasures as should make it famous.

Gray's School of Art, which was opened in November, 1883, stands on the east side of the College gate, and is a building similar to that of the Art Gallery, the same materials and architectural features being used throughout. The classes taught in connection with this useful institution are well attended, and in the various apartments are valuable collections of models, casts, and drawings for the use of the pupils. A fine marble bust of Mr. Gray, the founder of the school, stands upon a pedestal of red granite in the vestibule immediately opposite the entrance door of the building.

Between these two edifices is the handsome entrance gateway to Robert Gordon's College, which, while differing in most of its features from the buildings on either side, is yet designed so as to harmonise with them. The arch over the gateway is elliptical in

form, springing from fluted pilasters, which, with the mouldings round the arch and panelled spandrils, &c., are all of clean-dressed Corrennie granite, the whole being surmounted by a graceful pediment. The gates themselves are of wrought-iron and highly-ornamental design. These buildings, while connected with three different institutions, appear as if they were really one structure, and are a conspicuous feature of this locality. In the erection of the School of Art and the Art Gallery, the buildings were fortunately kept well back from the old line of the street, and in the foreground there is now a large open space. In the centre of this space, and opposite the gateway into the grounds of Gordon's College, has been placed a fine statue of General Charles George Gordon, the hero of Khartoum. The figure is of bronze, life size, and stands erect on a square block of reddish granite. The General is represented in a military cloak, open in front, and showing an undress uniform. In his right hand he carries a bamboo cane, and in his left a field-glass. The facial expression is that of anxiety or expectancy, and the likeness is unmistakable. The inscription on the pedestal records the date of his birth, and that he fell in the discharge of his duty in January, 1885. Then follows an expression from one of the latest communications received from him :—"I have done my best for the honour of my country." The statue was erected by members of the Clan Gordon, and was unveiled by the Marquis of Huntly on 16th June, 1888. The sculptor was Mr. T. Stuart Burnett, R.S.A.

The first Acts for the establishment of Free Public Libraries in Scotland were passed in 1866 and 1867,

and since then some amending enactments have been passed, the scope of the whole as regards towns being that, on a resolution to the effect that the Acts should be adopted being passed by a majority of votes, at a meeting of ratepayers called for the purpose, the Town Council should proceed to carry out such resolution, and to that end should have power to impose an annual assessment not exceeding one penny per pound. The management of the Libraries is placed in the hands of a committee to be chosen by the Town Council, one half from their own number and one half to be named by them from the general body of ratepayers. It is also provided that to the Free Library might be added a Museum or Art Gallery, and the purchase of newspapers is specially authorised for the Reading-Room — the maximum rate of assessment not to exceed in the aggregate the limit already mentioned of one penny per pound on the annual value of lands and heritages, and to be assessed on occupants within the burgh.

For four or five years after the Acts were passed, no movement appears to have been made in Aberdeen for taking advantage of the privileges they were supposed to confer, and the first occasion on which householders were called together to consider the question was in 1871, when an unanimous resolution was come to that the Acts should *not* be adopted. The following year the question was again submitted to a public meeting of the ratepayers specially called to decide upon it, but the same resolution was come to by a majority of more than three to one. This was considered to be decisive for the time, and it was resolved not to move again in the matter until public opinion should have time to mature.

The considerations that led to these results were two-fold. In the first place, householders have a natural dislike to proposals that go to increase their taxes, even to the limited extent of a penny per pound; and, in the second place, it was thought by many that in Aberdeen the purposes of the Acts were sufficiently answered by the Mechanics' Institution—an organisation that had a rather chequered history. On the whole, it served many useful purposes from the time of its formation, which was as far back as the year 1824, until it was superseded by the evening classes in Robert Gordon's College. From the date of the erection of the large building in Market Street, which was in 1845, the Institution put forth fresh energy, and, in particular, had a valuable library of 16,000 volumes, accessible to the public for the merely nominal charge of one shilling or one shilling and sixpence per quarter.

After an interval of twelve years the question of taking the benefit of the Library Acts again came up, under somewhat more hopeful conditions, for the directors of the Mechanics' Institute had intimated that if the Acts were adopted in Aberdeen they would be prepared to hand over to the Free Library their whole stock of books, together with their handsome building and any funds they possessed in the shape of endowments. A public meeting of householders was accordingly held on 25th March, 1884, to obtain a pronouncement on the question, and on this third occasion it was resolved, by a majority of fully three to one, to adopt the Acts, the exact numbers being—for the adoption, 891; against, 264. In consequence of this resolution, the arrangement proposed by the directors of the Mechanics' Institute was carried out

in January, 1885, when the buildings in Market Street and the valuable library they contained were formally handed over to the Town Council for the use of the Free Library. Although many of the books that had belonged to the Mechanics' Institute were of an oldish type, and the building but ill adapted for the purpose to which it was then put, it soon became evident that a Free Library has a great advantage over one for which a charge, however small, is made. The smallest charge seems to repel a large class of readers, but when a library is provided and upheld from the rates the public feel that, unless they use it, they deprive themselves of something they have a right to, and for which they are taxed; and this thought is repugnant to them. Hence, though the Mechanics' Library never had more than about 800 readers of all classes, the Public Library had about 8,000 from the start, and, before it was removed to new premises, the number of issues to readers averaged over 300,000 yearly; and the number of volumes in the Lending Department had been increased to nearly 23,000. The success which had attended the scheme from its very commencement made it evident that the building assigned to it in Market Street could be used only until such time as more suitable premises could be erected, and the site ultimately fixed upon for this purpose was on the Rosemount Viaduct, opposite the north end of Union Terrace.

The new Public Library was designed by Messrs. Brown & Watt, Architects, whose plan was successful out of many competitors, and formally opened with some amount of ceremony on 5th July, 1892, by Mr. Andrew Carnegie, of Pittsburg, U.S.A., who had subscribed most liberally to the cost of the building,

which, including outlays for fitting and furnishings, amounted to something over £10,000. The front elevation is of Renaissance character, and shows a central portion with two side wings, each three storeys in height. The centre portion, which contains the principal rooms of the Library, is lighted in front by five large windows on each floor, those on the two lower floors being mullioned and those on the upper arched, surmounted by the usual entablature, and a steeply-pitched roof, from the centre of which rises a ventilating turret of considerable proportions. The side wings contain at one end the principal staircase, and at the other the Committee and Librarian's rooms. The lower floor of the centre block, in which is the Reading-Room, is mostly below the street level to the Viaduct, but the room may be entered on the other side from the level of Skene Street. The floor immediately above contains the Lending Department, and the upper floor is used as the Reference Library, in which is already a good collection of rare and valuable books, such as few could afford to buy, and every facility is given for consulting them. This department will naturally grow in interest and importance as time advances. The Lending Department is, however, the most popular section of the Library, and the classified catalogues prepared by the Librarian, together with an ingenious style of indicator (which is as perfect as anything of the kind can be made), making the finding of a book an easy matter.

Long after Rosemount had become a populous district it continued at a great disadvantage through the want of a proper access from the centre of the city, of which it had become a part by the Municipal

Extension Act of 1871. The most common way taken was by Skene Square, which was very indirect, or by Upper Denburn, Jack's Brae, and Short Loanings; but this route, though the shortest, was by no means a suitable access to a locality which contained handsome streets, and where many fine buildings had risen up. Later on, after the ground which may now be described as lying between Baker Street and Upper Denburn, and long known as Reid's Nursery, ceased to be occupied as garden ground, another way of getting to Rosemount was found by Stevenson Street, or rather by the "Incurable Brae," so called because the house which Mr. Reid, Nurseryman, formerly occupied had, along with that part of the ground by which the Brae was bounded on the east, been acquired as a Hospital for persons labouring under incurable diseases; but this route was the merest make-shift, and would never have been used except that people always incline to take a "near cut" when it is available, even at some inconvenience. The laying out of Esslemont Avenue, from Skene Street West to Rosemount Place, was the first direct access that was provided, but that street, being so far west, only partially met the difficulty. It was clear to everybody that the most convenient access was to be found by throwing a series of arches across the Denburn to the line of Mount Street, but it was equally evident that the expense of this route would be a serious matter. The Town Council, however, resolved to face it in a liberal spirit, and though it involved heavy expenditure, plans were sanctioned that resulted in the formation of the Rosemount Viaduct, which is one of the greatest improvements effected in recent years. Starting from the open space in front of the Art Gallery, and the

west side of Schoolhill, where stood formerly a few wretched-looking houses near the top of what was a steep and narrow thoroughfare called the Mutton Brae, the Viaduct crosses the Denburn Valley railway to the north end of Union Terrace upon three handsome arches of finely-dressed granite, the parapets of which are of open balusters, with cope, in the same style as Union Bridge. After crossing Skene Terrace and Skene Street it is carried over the valley of the Upper Denburn by a series of skew arches to the south end of South Mount Street. This was a very costly improvement, but few will be disposed to deny that it was well worth the money, and, probably, it will ultimately become a paying investment, for a good many feus have already been taken out at high prices. Near the north end of Union Terrace stand the new Public Library and the Free South Kirk, the high dome upon the latter appearing to great advantage from Union Bridge; and in the more northerly part of the Viaduct some large buildings of a superior class have already been erected. No outlying part of the city is now more accessible than Rosemount, and the Tramway Company, careful, as in duty bound, to fix upon the routes most likely to pay, were not long in taking advantage of the Viaduct as the means of forming a circular route by Union Terrace, the Viaduct, Rosemount Place, Belvidere Place, Beechgrove Terrace, and Fountainhall Road, to their original line at Queen's Cross. There is no better or cheaper way of having a drive round some of the finest parts of the city than on the outside of the cars on this route, which in the summer time is largely taken advantage of, particularly by visitors.

The formation of the Viaduct left an open space at

the north end of Union Terrace in the shape of an irregular triangle, which has been laid out in grass, enclosed with a dwarf wall and iron railing of a very artistic design, and a spot just outside this enclosure was, after much desultory discussion, selected for the erection of the colossal bronze statue of Sir William Wallace, the Guardian of Scotland, which rises to a height of nearly 30 feet. The foundation is a triple base of reddish granite, finely dressed. On this is built up a rustic pedestal consisting of large blocks of the same kind of granite roughly squared, and firmly cemented together, and on the top stands the figure of the hero. In his right hand he grasps a two-handed sword, his left arm is extended, and his attitude is as he might have appeared on his interview with the English friars sent to negotiate a pacific treaty with him before the battle of Stirling Bridge, when he said—"Go back to your masters and tell them that we came not here to treat, but to fight and set Scotland free." This bold reply forms the inscription on one of the sides of the base. The pose of the figure is sternly erect and commanding, and the features are those of a man born to be a leader. The sword, which is held in an easy position before him, with the point downwards and slightly to the left, is, we believe, a reproduction of the famous two-handed blade generally believed to have belonged to Wallace, and preserved for centuries in Dumbarton Castle, but now transferred to one of the apartments of the Wallace Monument on the Abbey Craig, near Stirling. The statue was a testamentary gift by a patriotic Scotchman, the late John Steill, of Grange Road, Edinburgh, son of James Steill, sometime of Easter Baldowrie, in Angus, and

was inaugurated with great ceremony by the Marquis of Lorne on 29th June, 1888. The sculptor was the late Mr. Grant Stevenson, R.S.A.

Not far from the same spot there was erected, more recently, a bronze statue of our national poet, Robert Burns. The site for this work of art has been well chosen, being in a recess formed in the granite balustrade that runs along the east side of Union Terrace. It is therefore seen to great advantage. not only in the Terrace, but also from the viaduct-bridge over the railway and from Union Bridge. The pedestal consists of a triple base, a die block, tastefully panelled on its four sides, over which is an appropriate cornice and a plinth. These rise to a height of about 12½ feet, and are of light Kemnay granite, finely axed and of spotless purity. On the pedestal, built up as described, the figure of the poet stands. It is about 11 feet high, so that the whole reaches to a height of fully 23 feet above the level of the pavement. The poet is represented as wearing the ordinary rustic dress of his time, with a plaid flung over his left shoulder. His head is bare, but his Scotch bonnet is held by his side in his right hand. The attitude is natural and easy, and we may suppose him to be uttering his well-known apostrophe to the mountain daisy, the

> " . modest, crimson-tippet flower"

which he holds lightly between the thumb and forefinger of his left hand. We cannot say how far the sculptor has succeeded in producing a good likeness, as it is doubted whether a really authentic portrait of Burns actually exists, though, in the absence of such, the well-known painting by Nasmyth has come to be

regarded as the standard. But as regards the statue, whether the features are like the original or not, there can be no doubt that the work is a simple and manly conception of the national poet of Scotland, and that it is entitled to a good place among the statues of Burns so widely scattered over the world. The statue was formally unveiled on 15th September, 1892, by Professor Masson of Edinburgh University, who was born within little more than a stone-cast from the spot where the statue stands. The armorial bearings cut on a stone behind the figure are those of David Stewart of Banchory, provost of the city at the time of its erection.

HENRY BAIN-SMITH (1857-1893), the sculptor of the Burns Statue, was an Aberdeen man, and served his apprenticeship as a stonecutter at the works of Messrs. Macdonald, Field, & Co., in Constitution Street. He had done a good deal of work previously, but chiefly in small busts in marble, all of which show great success in fixing vivid and characteristic likenesses. His first large work was the Burns Statue just described, and it was also destined to be his last, as he died, very unexpectedly, at St. John's Wood, London, on 16th April, 1893, at the early age of 36. In his death a career of the greatest promise was cut short.

CHAPTER XLVI.

THE NINETEENTH CENTURY—*(Continued).*

Eminent Men:—SCULPTORS: *William Brodie, Sir John Steell.* PAINTERS: *William Dyce, John Phillip, James Giles, James Cassie.*

HAVING in a former chapter made reference to several eminent men who flourished in Aberdeen during the first half of the nineteenth century, it will now be right, before bringing our narrative to a close, to refer to some well-known Aberdonians who, both in art and literature, obtained to a greater or less amount of fame within the last thirty or forty years. In the first place not a few good artists claim our attention. Born in the earlier years of the century they were all well known to each other, and may be viewed as a very distinguished group of contemporary worthies. It is true that most of them sought, either in the south of Scotland or in London, a wider field for the exercise of their talents than they could find at home, but, though removed to a distance, they never lost their feeling of attachment to Aberdeen, and the great abilities for which they were distinguished shed a lustre on their native town.

WILLIAM BRODIE, R.S.A. (1815-1881), was brother of Alexander Brodie, the sculptor of the Queen's Statue. He served an apprenticeship in Aberdeen as a plumber, but all his spare moments were devoted to the modelling of figures in clay, or producing artistic designs in wax

for jewellers' work and the like, at which he early became a great adept. Like many other young men of genius born in humble circumstances (his native place was Banff), it was by the patronage and assistance of gentlemen of position and influence who had noticed his talents that he was enabled to follow out the bent of his genius, and make the sculptor's art the study of his life. The result amply repaid the encouragement that had been extended to him, and he became eminent. To give anything like a list of his works here would be impossible, but, in addition to many classical and Scriptural subjects, they embrace admirably-executed busts in marble of Royal personages, commissioned by Her Majesty the Queen to be placed in Balmoral Castle and other palaces, where they now are, and of such notable individuals as Lord Cockburn, Sir David Brewster, Sir James Young Simpson, Dr. Livingstone, and the late Dr. Guthrie. Mr. Brodie spent the greater part of his life in Edinburgh, and it is in that city that the productions of his chisel are chiefly to be met with. One of his works in Aberdeen is the fine marble bust of his friend, John Phillip, R.A., placed in the Town-Hall. Although Mr. Brodie left Aberdeen in the early part of his career, he always looked upon this town as his natural home, and on every occasion when his services were likely to be useful in this quarter he was freely applied to and his help was as freely given. This was particularly the case in connection with the various art exhibitions that have taken place in Aberdeen in recent years, when he not only lent a helping hand in procuring for these occasions works of art, both in sculpture and in painting, which, apart from his personal influence, could not have been obtained, but

sent from his own studio and his private residence works of such value as were of themselves sufficient to impart a particular interest to these exhibitions. Mr. Brodie died in Edinburgh in the end of October, 1881, and was buried in the Dean Cemetery there.

Sir JOHN STEELL, R.S.A. (1804-1891), the son of a wood-carver in Aberdeen, early manifested a taste for sculpture. His father afterwards removed to Edinburgh, where his son ultimately settled, but only after he had seen the continental schools of art and visited Rome, where he stayed for some time. So rapidly were his artistic powers developed that he was elected a member of the Royal Scottish Academy at the unusually early age of 25. Steell is the sculptor of many of the best statues which contribute so much to the beauty of some of the finest streets and squares of Edinburgh, including those of Allan Ramsay, Professor Wilson (Christopher North), Lord Melville, Lord Jeffrey, Dr. Chalmers, and others; also of the beautiful statue of Sir Walter Scott and his favourite dog Maida, placed under the grand canopy of the Scott Monument in Princes Street. One of his earlier works is to be seen in Aberdeen in the marble statue of Provost James Blaikie completed in 1844, which was originally put up in Drum's Aisle, and afterwards (fortunately before the very destructive fire of 1874) removed to the vestibule of the Town House, where it now is. It is a beautiful work of art, and is said to have been the first public monument of the kind erected in Scotland. Only a few years before his death (which happened on 15th September, 1891) Sir John executed and gave as a souvenir to his native city the "Head of Minerva," which is over the entrance door to the Art Gallery in Schoolhill.

WILLIAM DYCE, R.A. (1806-1864), was born in Aberdeen, and studied at the Grammar School and Marischal College, where he took his degree in Arts at the age of 16. His father was a well-known hard-working doctor in the city, and his son was intended for the same profession, but his tastes lay in the direction of art, and, being able to produce remarkably clever and spirited drawings while yet a mere youth, he was wisely allowed to take his own way. After a course of preliminary study in this country, he went to Rome, where he remained for some years, greatly to his advantage, and on his return he settled for some time in Edinburgh, where, besides painting portraits, he contributed largely to the Exhibitions. Proceeding to London, he quickly rose to eminence in his profession. In 1843 he was appointed to the head mastership of the New School of Design at Somerset House, which he held for three years. Afterwards he became Professor of the Theory of the Fine Arts in King's College, London, and was one of the artists selected to decorate the Houses of Parliament at Westminster. In 1848 he was elected an Academician, and had the near prospect of being President when his death occurred in 1864. Among the best known efforts of Dyce's artistic genius are some of the magnificent frescoes which adorn the roof and walls of Westminster Palace, the most conspicuous place among these being occupied by one of his greatest historical works, the subject of which is the "Baptism of Ethelbert," which he painted in 1846 on the south wall of the House of Lords over the Throne. It was the first of the frescoes executed by order of the Royal Commissioners, and is of great size, measuring 17 feet by 9. But besides these works of a public character

he was a diligent worker in his private studio, and exhibited many noble pictures at the Royal Academy, the subjects of which are mainly taken from the old mythologies. He had also a fondness for Scripture scenes—"The Meeting of Jacob and Rachel," "St. John Leading Home His Adopted Mother," and "The Man of Sorrows" being among his best known works in this department. So far as we are aware, examples of Dyce's work are not very numerous in Aberdeen, but they are occasionally to be met with in private families, and are highly valued.

JOHN PHILLIP, R.A. (1817-1867), one of the best-known painters of modern times, was the son of a working shoemaker in Aberdeen. He was born in the house No. 15 Skene Square, as we learn from a small brass tablet over the entrance door of that unpretentious dwelling. As a boy he was apprenticed to a house painter in Wallace Nook, but he was not long in showing that he could use the brush to better advantage than in painting doors and windows, and ere he had reached his fifteenth year he had painted various little pictures, which showed both skill and feeling in the use of colours. Fortunately his artistic tastes came under the notice of gentlemen who had the means and the will to aid him in his studies, and by their generous help he was placed in circumstances that enabled him to devote his whole time to the cultivation of art. He carefully studied and strove to imitate the works of the great masters at home and abroad, and ultimately he settled in London, where he rose rapidly into fame. From the first his pictures attracted much attention on the walls of the Academy. This led to his being made an Associate in 1857, and two years after he was elected a member. There is a

fine portrait of Prince Albert, by Phillip, in the Town-Hall of Aberdeen, and there are several portraits of influential citizens from his easel possessed by private families in the city, all of which are looked upon as art treasures. The least bit of a picture, if accredited to be his, would now command a price quite beyond the reach of those not possessed of ample means. But his great pictures, such as "The Marriage of the Princess Royal," painted by command of Her Majesty, or "The House of Commons," a commission from the then Speaker of the House, are known to us chiefly by engravings made from the originals. In such pictures, comprehending as they do a vast number of portraits of well-known celebrities, he encountered and triumphantly overcame difficulties that only genius of a high order could have surmounted. But although Phillip had his hands always full of commissions for high-class work from the grandees of the Metropolis, he never lost his tender affection for the scenes of his native land; and such early pictures as "Collecting the Offering in the Scottish Kirk," "Sunshine in the Cottage," or "Scotch Lasses," are, to us, among the most delightful of his works. In the latter part of his career he made frequent visits to Spain, and the numerous subjects from his easel illustrative of life and character in that country—all distinguished by vigorous treatment and a gorgeous richness of colouring—gained for him the title of "Spanish Phillip." The characteristics of his style are strong, bold outlines, with a fine adjustment of light and shade, coupled with rich and powerful colouring. Art critics agree in assuring us that no modern artist possessed more power over the brush, or produced pictures that have done more to raise

the British school of colourists to a high degree of excellence. After a most successful career, he died on 27th July, 1867. There is a fine stained-glass window in Oldmachar Cathedral, known as the Artists' Window, which was designed to perpetuate the memory of three famous Aberdeen painters — George Jamesone (died 1644), William Dyce, and John Phillip.

JAMES GILES, R.S.A. (1804-1870), spent his whole life in Aberdeen, his father having been a blockmaker of patterns for calico printing at Woodside. His attention being thus early directed to the production of artistic designs he made such work his special study, and, having become known as a skilful draughtsman and colourist, he began life as a teacher of drawing, and soon found plenty of pupils. After visiting some of the Continental schools, where he made the best use of his opportunities, he returned to Aberdeen, where he set up his easel and became known chiefly as an animal painter. His studies in horses, dogs, and deer, have always been greatly admired for their truthfulness down to the minutest details. In salmon he had the art of imparting a silvery brightness to the scales that has seldom been approached by other artists—certainly never surpassed—and, having been a keen fisher himself, his pictures which have for their subject the pursuit of the gentle art and its delightful associations are simply perfect. He had also great taste in landscape gardening, or the laying out of grounds, and in this connection he became well known to the Premier Earl of Aberdeen, who had a high opinion of Giles' judgment in such matters. It has been said that it was upon his recommendation, conveyed through Lord Aberdeen, that Her Majesty was induced to acquire Balmoral as

a Highland residence. If this be so, Aberdeen, and especially Deeside, owes more to this humble painter than is generally known. He died in Aberdeen on 6th October, 1870.

JAMES CASSIE, R.S.A. (1819-1879), who was born in Aberdeen, and spent the greater part of his life in his native city, was likewise an artist of very considerable merit. Everything that left his hand, whether portraits or landscapes, was well and faithfully done, and he was a very diligent worker. His favourite studies were bits of coast scenery of the bold and rocky type so common along the east coast of Scotland. Such a view as Dunnottar Castle, perched on the top of a precipitous cliff, with the sea undulating in gentle ripples among the jagged rocks or dashing furiously against the beetling crags, best suited his tastes, and was repeatedly transferred to his canvas. He died in Edinburgh on 11th May, 1879.

From the names mentioned it will be admitted that there is some cause to be proud of the position which Aberdeen has taken in the course of the century as a nursery of great artists; and we may also look forward with a feeling of confidence that whatever reputation the city has had in this respect will continue. By the splendid work now being done by such men as Sir George Reid, *P*.R.S.A., and many others, the credit of the city is likely to be maintained for many years to come.

CHAPTER XLVII.

THE NINETEENTH CENTURY—*(Continued).*

Eminent Men:—LITERATURE: *Joseph Robertson, John Stuart, John Hill Burton, William Forbes Skene, George Grub.* MECHANICS: *Sir John Anderson.* PROVOSTS: *Sir Alexander Anderson and others.*

TURNING now to the literary men of the period, four or five distinguished names rise into prominence.

JOSEPH ROBERTSON, LL.D. (1810-1866), was a native of Aberdeen, and a distinguished writer on antiquarian and other subjects. His original intention had been to study law, but circumstances led to his devoting himself to literature; and, having a great fondness for, and singular aptitude in, archæological pursuits, he naturally directed a good deal of attention to the early history and antiquities of his native town and district. In 1839 he published a pleasantly-written history of Aberdeen, entitled "The Book of Bon-Accord," which is now a scarce work, and, when met with, commands a high price. As we have already stated, in giving some account of the newspaper press of Aberdeen, he edited a local newspaper called "The Constitutional," and in 1839, in conjunction with the well-known Dr. John Stuart, a man of kindred tastes, he founded the original Spalding Club, which did signal service in bringing to light much of the past history of the city and county of Aberdeen that, until

then, had remained in obscurity. Several of the publications of this Club were edited by Dr. Robertson.

In 1853 he was appointed to the office of curator of the Historical Department of the Register House in Edinburgh, a position which opened up to him a rich field for exploration, and he was thus able to render further important aids to the study of the past in editing some of the publications of the Bannatyne Club, a society formed for purposes similar to those of the Spalding Club. He also contributed numerous articles to the "Encyclopædia Britannica" and the Quarterlies, which show how thoroughly he had mastered the subjects to which he gave attention. All Robertson's writings are characterised by careful research and accuracy of statement, and the conclusions arrived at have always been received with the greatest deference by subsequent workers in the same field. In ecclesiastical matters every reader knows how men's minds are apt to be swayed by sectarian influences, but, though Dr. Robertson has written a great deal bearing directly on the history of the Scottish Church, and had his own decided views on such subjects, no one can accuse him of any undue bias. His standing as an authority was well exemplified in a recent case, where a learned historian of the Catholic Church in Scotland has freely drawn on Dr. Robertson's writings, and his *Concilia Scotia* has been pronounced to be "about the best piece of work yet done in the field of Scottish Church history." Altogether he merited the position assigned to him after his death of being *facile princeps* among Scottish antiquaries. Personally Dr. Robertson was a most amiable and warm-hearted man, and greatly beloved by all who had the happiness to be associated with him in his

literary labours. He was only 56 at the time of his death, which took place in Edinburgh on the 13th of December, 1866.

JOHN STUART, LL.D. (1813-1877), was an advocate in Aberdeen, where he carried on business for several years. Like his friend and fellow-worker, Dr. Robertson, he became greatly interested in antiquarian matters. On the formation of the Spalding Club in 1839 he undertook the duties of secretary; and, as one of the principal figures of the Club, he devoted much of his time to the pursuit of archæology. He was more of a specialist than Robertson, for, while the latter was a voluminous writer in different departments of literature, Dr. Stuart confined his attention more to the one subject of archæology, and he came to be recognised as one of the best authorities on all questions relating to Scottish antiquities. Many of the publications of the original Spalding Club were issued under his editorship, and he was the author or editor of, in all, about twenty volumes on antiquarian subjects. In particular, he was the writer of the descriptive letterpress of the magnificent volumes prepared for the Spalding Club, entitled "The Sculptured Stones of Scotland," the drawings for which were executed by Mr. Andrew Gibb, F.S.A. (Scot.), another local antiquary of great ability, and a draughtsman of marked skill. It will readily be acknowledged by all who have made a study of these antiquities that the volumes in question, with Dr. Stuart's admirably-written introduction and Mr. Gibb's beautifully-executed drawings, form by far the most valuable contribution that has yet been made to our knowledge of the ancient stone monuments of this country. The collecting of the materials for this

fine work occupied a good many years, and Dr. Stuart and Mr. Gibb, sometimes together and sometimes apart, spent the greater part of several summers in visiting the districts of Scotland where stones with peculiar markings were known to exist, including some of the most out-of-the-way regions of the Outer Hebrides. Iona, for instance, was known to be extremely rich in such antiquities, and Mr. Gibb at various times spent many weeks upon that lonely isle, making accurate drawings of all that was valuable. These were afterwards lithographed by the same careful hand, and classified and described by Dr. Stuart, and the result is to be found in the two superb volumes named. Apart from their value as relics of antiquity, the drawings in these volumes have done not a little to improve the taste in the production of objects of art in this country: the borders and edges of some of the inscribed stones, being rich in beautiful patterns of ornamental cutting wrought together and interlaced in endless variety of device, have suggested new, and exceedingly pretty, patterns in the chasing of silver work. It is also worthy of note that, until "The Sculptured Stones" appeared, the Iona Cross, or the cross within the circle, was not known in the central parts of Scotland, but now it is very frequently met with in monumental gravestones, and it has become a favourite pattern for brooches and such-like ornaments. Like Robertson, Dr. Stuart was appointed to a post in the Register House in Edinburgh in 1853. In the following year he became principal secretary to the Society of Antiquaries in Scotland, a post which he held up to the time of his death, which occurred on the 19th of July, 1877.

Than JOHN HILL BURTON, LL.D., the historian

(1809-1881), no better-known name appears among the literary men of Aberdeen, in which city he was born and educated. His writings deal with a wider range of subjects than is touched upon by some of the authors previously noticed, and embrace biography, politics, law, history, and general literature. After graduating at Marischal College he became an apprentice in a law office in town, but subsequently he transferred himself to Edinburgh, and became a member of the Scottish Bar in 1831. He never practised much as a lawyer, but devoted himself to literature, spending much of his time amid the rich treasures of the Advocates' Library. For some years he was a regular contributor to the leading reviews and magazines—the *Westminster Review*, the *Edinburgh Review*, and *Blackwood's Magazine* each containing numerous articles from his pen. One of the first works he gave to the public was the "Life and Correspondence of David Hume," which appeared in 1846, and soon afterwards this was followed by the "Lives of Simon Lord Lovat and Duncan Forbes of Culloden." He next turned his attention to questions of a social and political character, and in 1849 appeared his well-known work entitled "Political and Social Economy," which is a condensed, but at the same time a valuable and lucid contribution towards the better understanding and solution of many of our social problems. In 1852 appeared an interesting work called "Narratives from Criminal Trials in Scotland," after which he entered on the wider field of our national history, a line of study in which he made for himself a wide reputation. In 1853 he published "The History of Scotland, from the Revolution of 1688 to the Extinction of the last Jacobite Rebellion,"

which was followed by his greatest work, "The History of Scotland, from Agricola's Invasion to the Revolution of 1688." In general literature Mr. Burton's best-known books are "The Scot Abroad"—which was originally written in a series of articles for *Blackwood's Magazine*—and "The Book Hunter." He also edited the valuable works of Jeremy Bentham, prefacing them with a very able introduction. Burton has undoubtedly attained a high place as a man of letters, all his writings exhibiting much original thinking and a high capacity for dealing with the subjects of which they treat. The value of his historical writings is admitted by all, and they occupy a distinct place in English literature. In 1854 he was appointed secretary to the Prison Board of Scotland by Lord Aberdeen's Government, and, soon after the publication of the earlier volumes of his "History of Scotland," Her Majesty conferred on him the honourable office of Historiographer-Royal. He died on 10th August, 1881.

WILLIAM FORBES SKENE (1809-1892), a writer to the Signet in Edinburgh, who succeeded Hill Burton in the post of Historiographer-Royal, was of the family of the Skenes of Rubislaw, in the immediate neighbourhood of Aberdeen. He was a man of fine literary tastes, a D.C.L. of Oxford, and held a prominent place as a writer on historical and antiquarian subjects. His well-known work, entitled "Celtic Scotland," in three volumes, the first of which was published in 1876, is the product of a most careful investigation into the civil history of the early races who peopled "Ancient Alban," a subject encumbered by our earlier historians with much that is manifestly mythical and untrustworthy. The task that Mr. Skene set himself

to accomplish was to examine what the most reliable authorities really tell us of the early annals of our country, and, after carefully sifting the materials, to record what was well authenticated and to reject what there was reason to think was artificial and fictitious. Mr. Skene's legal training specially fitted him for such a task, and the result is a work that throws more light on a difficult period of history than any previous book on the subject—perhaps we might put it even more strongly, and say than all previous books put together.

On Mr. Skene's death, on 29th August, 1892, the appointment of Historiographer-Royal was conferred on David Masson, LL.D., professor of Rhetoric and English Literature in the University of Edinburgh—also an Aberdeen man, both by birth and education. We have thus the somewhat singular circumstance of three Aberdeen men—Burton, Skene, and Masson—holding in succession the post of Historiographer-Royal for Scotland, an appointment which is given only in recognition of eminent services rendered in the field of historical research.

GEORGE GRUB, LL.D. (1812-1892), was born in Old Aberdeen, and received his education at the Grammar School there, and at King's College, where he graduated in 1829. Adopting the law as his profession, he was admitted a member of the Society of Advocates in 1836, and in 1843 was appointed lecturer on Scots Law and Conveyancing in Marischal College. At the fusion of the Colleges in 1860, the professorship of Law fell to Dr. Patrick Davidson of King's College, and Dr. Grub became substitute, and, in fact, acting professor. In this position he continued until Dr. Davidson's death in 1881, when he succeeded him in the chair.

Thus, although Dr. Grub had taught the law classes for well-nigh half a century, he enjoyed the full status of a professor for only ten years, and not till he was entering on his 70th year. As a teacher, his lectures were of a highly educative character, and fitted to qualify his students for their future work, dealing as they did, not only with the practice of the law as a profession, but going back into the origin and progress of the ancient systems of jurisprudence, and tracing their development into the judicial codes of the present day. But it is as a literary man and a historian that we introduce Dr. Grub here. Along with his intimate friends, Dr. Joseph Robertson and Dr. John Stuart, he was one of the founders of the original Spalding Club, in connection with which he did much useful work. Jointly with Robertson he edited "Gordon's History of Scots Affairs from 1637 to 1641," which was the first publication issued by the Club; he wrote the preface to the "Collections and Illustrations of the Antiquities of Aberdeen and Banff," which contains an admirable summary of the history of Aberdeenshire; and he was sole editor of the valuable work of Thomas Innes, entitled "The Civil and Ecclesiastical History of Scotland." The attention to historical subjects which these labours demanded probably suggested to him the idea of his own well-known work—"The Ecclesiastical History of Scotland," published in four volumes in 1861, which is acknowledged by parties of every denomination to be a really valuable book. It is written in a clear and vigorous style, but its great merit lies in the fairness with which he endeavours to hold the balance between parties of entirely opposite views, awarding praise or blame with commendable impartiality wherever he considered such to be

deserved—a feature too rarely met with in books that treat of churches or creeds. Dr. Grub's "History" has been read by eminent men, both at home and abroad, who knew nothing of his ecclesiastical opinions, and some have inferred that the author was a Presbyterian, while others concluded that he was a Roman Catholic. Perhaps no stronger proof than this could be given of the author's fairness to all parties, seeing that he was himself a conscientious adherent of the Scotch Episcopal Church, and had been so all his life. Dr. Grub was for many years an honorary sheriff-substitute of Aberdeen, Kincardine, and Banff, and when he retired from his professorship in 1891 his portrait, painted by Sir George Reid, was presented to him by his friends and professional brethren—most of the latter having formerly been his students—and was thereafter placed in the Advocates' Hall. On his death on 23rd September, 1892, Aberdeen lost one of its most estimable citizens. Though learned he was most unostentatious; kindly and considerate to all, he bore throughout his long life a character of transparent purity.

The distinguished names we have mentioned are but examples of their class, and did it fall within the scope of this work to refer to learned Aberdonians yet living a long list might be given, which would include such names as ALEXANDER BAIN, Emeritus Professor of Logic in Aberdeen University; Justice Sir JAMES STIRLING (a Senior Wrangler at Cambridge), son of the Rev. James Stirling, a highly respected clergyman of the U.P. Church in Aberdeen; DAVID MASSON, Professor of Rhetoric and English Literature in Edinburgh University; W. ROBERTSON SMITH, Professor of Arabic at Cambridge, and many others.

Of individuals eminent in departments other than that of literature, the successful career of one remarkable man may be referred to as a bright example.

Sir JOHN ANDERSON (1814-1886), though not a learned man in the usual acceptation of that term, or a writer of books, was yet one of those individuals who by superior natural endowments and benevolence of disposition are sure to come to the front, and indeed are a credit to their country wherever their lot may be cast. Born at Woodside at a time when that burgh was a busy manufacturing place, he was, at the early age of 13, apprenticed in the mechanical department of Messrs. Gordon, Barron, & Co.'s cotton spinning works. In 1839 he went to England, and took employment under more than one eminent firm of engineers, where he saw much work of a kind that he could hardly have seen elsewhere. In 1842 he entered the Government service at Woolwich Arsenal, where he was placed in charge of one of its most important departments. In this position he was not long in making for himself a great reputation, his fine mechanical skill being shown in the construction of numerous machines, conceived on entirely new principles, to be used in the manufacture both of arms and ammunition, most of these being marvels of inventive genius, whereby hand labour was lessened, and the work done immensely increased in quantity as well as perfected in quality. During the Crimean War the Arsenal was taxed to its utmost power of production, Mr. Anderson having as many as 3,000 men under his oversight, and the manner in which he was able to cope with the extraordinary output of work then demanded raised him to the position of one of the most valued servants of the War

Department, by which he was subsequently appointed general superintendent of machinery. His influential position enabled him to help many of his earlier associates. He took quite a number of young men from Woodside and Aberdeen into his employment at the Arsenal, and these were indebted to him for their first good start in life. It is said that, however deeply engrossed in his duties, or in whatever company he might be, he never passed one of these *protégés* in the works or on the street without a kindly word or a friendly nod. In 1872 he retired from active work, and in 1878 he received the honour of knighthood. After this he settled in England, but he dearly loved his native place, visiting it very frequently, and in 1881 he presented the burgh of Woodside with a building for a Free Library and Reading Room, besides a large and valuable assortment of books. His portrait, painted by Sir George Reid, and procured by public subscription, hangs in the Library. He died at St. Leonards-on-Sea on 28th July, 1886, but at his own request he was buried in the Churchyard of St. Nicholas. During his active life he had been the recipient of several honours, as, besides the knighthood, the University of St. Andrews conferred on him the degree of LL.D., and he had an honorary connection, as president or vice-president, with several scientific bodies. Nor were his honours confined to this country. He was created an Officer of the Legion of Honour by the French Government, and he received from the Emperor of Austria the rank of a Commander of the Order of Franz Josef. His whole career forms a fine example of the best type of Scottish character—the man who starts in life with no advantages as regards education or influential friends, and yet, by superior

natural gifts and steadiness of purpose, attains to a highly distinguished position. We have known men in such cases to become proud and disposed to cut connection with all that reminded them of their humbler origin, but anything like snobbishness was utterly foreign to Sir John Anderson's nature. He remained the same plain, unassuming man to the end of his days, and never in any degree lost his attachment to his native place and the friends of his youth.

Since the third quarter of the century commenced the character of the city for progressive enterprise has been well maintained by the successive occupants of the civic chair. We have already made mention of the leading improvements that have taken place since that time, and may here indicate the names of the provosts by whom they were mainly promoted. It was under Sir THOMAS BLAIKIE, whose last term of office terminated in 1856, that the present spacious docks were constructed. His successor in the provostship, Mr. JOHN WEBSTER (afterwards Member of Parliament for the city from 1880 to 1885), did good service in connection with the schemes put forward from 1856 to 1858 for the improvement of the Universities, and he was the chief mover in the purchase of the Assembly Rooms and erection of the Music Hall. Among the later public undertakings already described were the diversion of the River Dee and the construction of the South Breakwater, accomplished under Parliamentary powers obtained when Mr. ALEXANDER NICOL was provost (1866-1869): the acquisition of the Gasworks by the Corporation took place while Mr. WILLIAM LESLIE filled the civic chair (1869-1874): the erection of the Art Gallery and Gray's School of Art, together

with that splendid improvement, the construction of the Rosemount Viaduct, were the chief undertakings during Mr. PETER ESSLEMONT'S term of office (1880-1883). Mr. Esslemont, who sat as M.P. for East Aberdeenshire from 1885 to 1892, when he was elected Chairman of the Fishery Board, was succeeded by Mr. JAMES MATTHEWS (1883-1886), who carried through the Shorelands scheme under the Artisans' Dwellings Improvement Act, and also set on foot the Free Library. Still later the re-construction of the Royal Infirmary marked Sir WILLIAM HENDERSON'S provostship (1886-1889); and the extension of the municipal boundary so as to include Old Aberdeen, Woodside, and Torry was promoted by Mr. DAVID STEWART of Banchory.

But among all the Lord Provosts of Aberdeen the name of Sir ALEXANDER ANDERSON, who held office from 1859 to 1866, stands pre-eminent for constructive faculty and achievement. During his long life in Aberdeen he put his hand to more useful measures than any other man, and all his proposals were characterised by great shrewdness and far-sightedness. It has already been pointed out that in originating and launching such undertakings as the North of Scotland Bank and the Northern Assurance Company, he was the moving spirit; and that the laying out of Market Street and the building of the Markets first took shape in his fertile brain. During what has been called the "Railway fever" in 1848, and onwards, in deciding upon the directions that the different railway lines then projected to and from Aberdeen ought to take, his clear perception in indicating the route that would afford the greatest advantages and tap the traffic of the largest extent of

country, came out very prominently, and it has ever since been matter of regret that some of his valuable suggestions were not acted upon. No sooner had he taken office as chief magistrate than he tabled his great scheme for bringing the water supply of the city from Cairnton by gravitation—an undertaking which, as we have seen, was carried out at a cost of something like £160,000. But for the large cost involved in land settlements to meet the demands of various proprietors, his wish in this undertaking would have been to carry the intake to a still higher level on the Dee, so as to secure greater pressure and avoid the necessity of pumping in the case of even the highest levels in the city. Before this time he had acquired a large extent of valuable feuing ground at Rubislaw and Stocket, for the extension of the city in these directions —a scheme which was afterwards taken up by the Land Association (formed at his own suggestion), in whose hands it is proving a valuable investment. The new Municipal Buildings were likewise his idea, as was also the new Grammar School at Skene Street West, and other important undertakings. On his retirement from office he received the honour of knighthood in recognition of his distinguished public services. At his death he had attained the ripe age of eighty-five. It is matter of regret that though he had devised so many successful undertakings, out of which fortunes were made by others, he himself knew well what it was to have to contend with pecuniary difficulties. But in this respect his was only an experience too common to men of original and inventive minds. It has very frequently been the case that, while such men sow, it is left to others—it may be their opponents and detractors—to reap the reward.

CHAPTER XLVIII.

CONCLUSION.

OUR sketch of the history of Aberdeen has expanded into a length which, at the outset, was certainly not intended, but, in bringing it to a close, we cannot help referring again, in a word or two, to the great advance the town has made during the last sixty or seventy years, and to the improved conditions under which the people live as compared with the state of matters at the opening of the nineteenth century. Nothing more need be said as to the extension of the city boundaries, as that has already been fully touched upon in its proper place, but a few figures will help to show the steady progress made as regards the value of property in the town, the increase of trade, and the growth of the population. The Valuation of Lands and Heritages Act came into operation in the year 1855—or, say, thirty-seven years ago from the time of writing. According to the Valuation Rolls the gross rental of property within the burgh, exclusive of railways, &c., has been as follows:—

For the year	1855-56	£178,167
"	1862-63	200,614
"	1872-73	298,606
"	1882-83	442,630
"	1892-93	575,556

These figures are very significant, shewing as they do that between 1855 and 1892 the annual value of property in the city has risen from £178,167 to

£575,556, or an increase of £397,389, which for the 37 years is equal to an annual increase of fully £10,740. If we were to go further back, the advance would be found still more remarkable, as towards the close of the eighteenth century the gross value of the property in the town did not greatly exceed £20,000, and it is a very significant fact that as much as two-thirds of that amount consisted of rents under £5.

The Customs and shipping returns are also on the increase, the revenue for 1892 having been £210,949, a rise of nearly £10,000 as compared with 1891. In one valuable export the town of Aberdeen may be said to have a complete monopoly, namely, granite stones, and the value of dressed and polished granite exported in 1892 for monumental and decorative purposes—chiefly to the United States—was about £67,000. But the most remarkable recent development is undoubtedly that of the white fishing, mainly as the result of the operations of a large fleet of trawlers, for the disposal of whose fish a large and commodiously situated fish market gives excellent facilities. In 1884 the weight of fish landed at Aberdeen was 90,715 cwts., yielding in money £54,547. Since that time the "take" has bounded upwards year by year, until in 1892 the aggregate weight reached 355,603 cwts., representing a cash return of no less a sum than £235,273. If the rate of progress which these figures indicate were to continue, the white fishing would soon surpass in importance every other local industry, but owing to certain restrictions recently imposed on beam-trawling, many are of opinion that it has now reached its maximum results, and that in future the tendency may rather be in the downward direction.

The growth of the population has naturally kept

pace with our advance in other respects. The following figures show the increase of the population within the Parliamentary boundary according to the census returns for the present century:—

1801	26,992	1851	71,973
1811	34,640	1861	73,805
1821	43,821	1871	88,125
1831	56,681	1881	105,076
1841	63,288	1891	121,635

The social conditions under which the people lived have also changed greatly for the better in the course of the century. The few streets of which the town consisted about the year 1800 were, as a rule, narrow, ill-paved, and by no means cleanly kept. But such as they were, the main streets were spacious compared with the numerous closes which, in the poorer parts of the town, entered from the more open thoroughfares. These closes were frequently but a few feet wide, with houses on either side into which the free air of heaven could scarcely penetrate. The windows were small, and the apartments low-roofed, dark, and unhealthy; an open ash-pit was to be seen in every close, and apparently was an indispensable adjunct to every property. Water was a scarce commodity, and as a natural consequence everything of the nature of sanitary arrangement was entirely awanting. Examples of these closes are unfortunately still to be met with, but their condition as to cleanliness has been greatly improved. Much has likewise been done to clear away the slums and have the congested parts of the town opened up. A big clearance was effected by the erection of the Markets, and what was once Putachieside is now one of the openest and busiest centres of the city. More recently

the Shorelands were cleared, and Pork Lane has given place to a good broad road called Mearns Street. A great improvement has lately been effected at Justice Street, where many wretched houses have been demolished, and a wide access formed in the direction of the Links. At the Gallowgate also work is soon to be begun which will have the twofold effect of clearing away many old and decayed houses hardly fit for occupation and of widening the main street.

There are other modern improvements that have contributed much to the healthiness and amenity of the city, among the most important of which is the very complete system of sewerage now in operation, many miles of main sewers and relative connections having been laid down since the introduction of our magnificent water supply from Cairnton in 1866, and the Town Council wisely make it a rule that, as far as possible, every house within the Municipality shall have a connection with the system. In the same direction is the establishment of the Epidemic Hospital at Cunningarhill, by means of which, when any case of fever or other zymotic disease makes its appearance, the patient is immediately isolated, and the malady is thus prevented from spreading. These and other changes that have risen from a more perfect knowledge of sanitary laws have made Aberdeen one of the cleanest and healthiest cities in the kingdom. All these advantages make it very evident that our lot has been cast in better times than those of our forefathers. We occasionally hear the passing away of the "good old times" referred to with expressions of regret, as if they had been much better than the present, but this is a mistake. Even the wealthier citizens of a century ago did not possess

many of the comforts now enjoyed by the working man. He lives in a comfortable house; his wages are better, while bread is cheaper than in the days of our grandfathers, and his children are educated at the cost of the country. A third part of the nineteenth century had passed before even the wealthier section of the public was admitted to the franchise. As we have already seen, until 1833 the right of voting either in Municipal affairs or for representatives in the Imperial Parliament, had been confined to a small circle of privileged individuals, and the rights of the public at large were completely ignored. But by various measures of Reform enacted since then, each conceived in an increasingly liberal spirit, the working man's × in the ballot box is now as potential as that of the wealthiest employer of labour. In various other respects also his position has improved. He can take in a daily newspaper for a penny, or even for a halfpenny; he can read the best literature of the day by the use of the Free Library; when he has a holiday he can go 100 miles from Aberdeen and back for a few shillings; and, if he is at all provident, there are numerous ways which were not available a century ago by which he can secure a competency for old age. It is true that, as opposed to these advantages, much restlessness and dissatisfaction exists, finding expression in frequent strikes for higher wages or shorter hours, which have been productive of much misery in families; but the relative positions of employer and employed would seem at present to be in a kind of transition state, and, either by a better understanding of the true relationship between Capital and Labour, or by mutual reference to Boards of Arbitration, or the institution of a Court of Reference,

such unfortunate occurrences will in all probability soon disappear.

Looking back upon the changes that have come about during the lifetime of thousands of our citizens who are still hale and hearty, we are safe to say that no corresponding period of the world's history has been so marked by progress as the last 60 or 70 years—a progress in which Aberdeen has shared to the full; and the two great factors in this advance have been steam and electricity. Prior to the advent of these agencies, Aberdeen, in common with every other Scottish burgh, had a comparatively isolated existence. Its trade was principally of a home description, confined more particularly to the district or transacted in local markets; but the vast network of iron rails that now traverse Great Britain in every direction have bound the country more into one great whole—for distance is of little account now—and the London markets are, as it were, at our doors. For several years after the nineteenth century opened the mail coach took nearly 24 hours to perform the journey between Aberdeen and Edinburgh. What would our great-grandfathers have thought if they had been told that, before the century closed, the distance could be comfortably traversed in less than 3½ hours; or that the journey to London would easily be accomplished in 12 hours! Or what would have been their reflections if informed that messages could be flashed to friends or correspondents at the other side of the globe in a few seconds; or that, by means of the telephone, much of the business of the city would be carried on by audible conversation between persons miles apart, and yet neither of the speakers under the necessity of leaving his own office! Hints at such

possibilities in the near future would have been looked upon by our ancestors as idle tales or the extravagant fancies of a disordered imagination, and yet these things have years ago become accomplished facts. One feels inclined at times to speculate on what further progress the twentieth century may see—whether we have about reached the limit of human invention, or whether those who shall be alive 70 or 80 years hence may not look back upon our present appliances as being slow and antiquated, just as the style of things that obtained in the earlier years of the present century is now regarded by us. Well, it is impossible to say what the future may have in store, but we feel confident that in whatever progress may be made by the country at large, Aberdeen will not lag behind, but will maintain the prominent position it has held for so many centuries among the royal burghs of Scotland.

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